CHINA TIBETOLOGY RESEARCH CENTER

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Tattvārthā
Sthiramati's Abhidharmakośaṭīkā
Chapter 1

Part I

Diplomatically edited
by
Nobuchiyo Odani

in collaboration with
Kazunobu Matsuda and Hironori Tanaka

CHINA TIBETOLOGY PUBLISHING HOUSE
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The result of this work will be published in two parts: the Diplomatic Edition in the present book and a Critical Edition at a later point. The remaining chapters (from Chapter 2 onwards) are assigned to different research collaborators of our research group to be edited with the cooperation of Prof. Matsuda.

I would like to thank once again all the members who have participated in the research group over the past twelve years. I would also like to thank the lay followers and supporters of my temple who forgave me for neglecting the religious affairs of my temple due to my university duties and research work and always supported me until my retirement as the chief priest in recent years. I would like to take this opportunity to thank my wife Hisako for her sincere efforts to take care of the temple as a priestess and my son Maki, the present chief priest, for carrying out the temple work almost single-handedly and giving me time to do my research.

6 October 2022

The Sanskrit Manuscript of Sthiramati's *Abhidharmakośaṭīkā Tattvārthā*

Nobuchiyo Odani
(Tr. by Shobha Rani Dash)

Introduction[1]

1. The Sanskrit Manuscript of the *Tattvārthā*

The Sanskrit manuscript of the *Tattvārthā*, the *Abhidharmakośaṭīkā* by Sthiramati (ca. 510–570) contains 137 folios according to the *Catalogue of Sanskrit Manuscripts preserved in the Xizang Autonomous Region* (1985) (『西藏自治區現存梵文寫本目録』popularly known as the Luo Zhao Catalogue). Each folio measures 54.3×6.6 cm and has 8–13 lines on both sides. Professor Kazunobu Matsuda of Bukkyo University in Kyoto, who is a member of our research project to edit the manuscript of TA, judges that the script of the manuscript is similar to the Gilgit/Bāmiyān Type 2 and dates the manuscript between the 8th and 9th centuries.[2] According to Matsuda, the present manuscript originally consisted of three bundles. But the second bundle, which is thought to contain the commentary approximately from the middle part of the second chapter to the middle part of the fourth chapter of the *Abhidharmakośabhāṣya* (Pradhan first ed., pp. 56–219), is now missing.[3] This volume provides the diplomatic edition

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1 This introduction is a revised version of ODANI 2021, 295–306.

2 See MATSUDA 2016, 223–224.

3 See MATSUDA 2014, 1–21, MATSUDA 2016, 223–224.

of the first 45 folios of a total of 49 from the first bundle, constituting the commentary on the first chapter of the *Abhidharmakośabhāṣya*.

2. Difficulties in Deciphering the *Tattvārthā*

The main reasons why it took a long time to decipher the manuscript of the *Tattvārthā* are: (1) it is an old manuscript written between the latter half of the 8th century and the first half of the 9th century, (2) the Tibetan translation is poor, and (3) Sthiramati's commentary is difficult to understand. Regarding the poor Tibetan translation, the late Dr. Yasunori Ejima described the translator monk Dharmapālabhadra (Chos skyong bzang po) (1441–1528) as "not confident in his understanding of the Sanskrit text" and introduced his style of translation as follows: "sometimes the Sanskrit sentence is transcribed as it is, left as it is when it is not understood, and when the meaning is somewhat clear, a Tibetan translation is added in the form of a comment using small letters."[4]

One of the reasons for the poor Tibetan translation is, as we have just seen, the lack of ability of the translator Dharmapālabhadra. However, this is not the only reason, as can be inferred from the information we find in the colophon.[5] It states that the Sanskrit text was obtained by gZhon nu dpal (1392–1481), who attempted to translate it but could not complete it. Before this text, two representative commentaries on the *Abhidharmakośabhāṣya*, i.e., the *Sphuṭārthā* of Yaśomitra, and the *Lakṣaṇānusāriṇī* of Pūrṇavardhana, who is considered to be a disciple of Sthiramati, had already been translated. From the fact that the *Tattvārthā*, unlike these other two commentaries, is included in the *Ngo mtshar bstan bcos*-section of the *bsTan 'gyur* of the Tibetan Buddhist Canon

4 See EJIMA 1986, 6.

5 See EJIMA 1986, 23, note 4.

rather than in the *mNgon pa'i bstan bcos*-section, one can assume that it was translated significantly later than that of the two other commentaries mentioned above. Though Dharmapālabhadra must have referred to these two commentaries, he was unable to complete the translation. Moreover, it also seems that the abstruse nature of Sthiramati's commentary itself hindered the translation work. In later years, His Holiness Chos kyi grags pa ye shes dpal bzaṅ po (1453–1527), the fourth religious leader of the Red Hat School, extended his support to the translation work, based on the importance of the text. It is mentioned in the colophon that with this support, Dharmapālabhadra, the translator monk from Zhwa lu, completed the translation assisted by the scribe (yi ge pa) Sangs rgyas 'phel.[6]

3. Two Sanskrit Manuscripts of the *Tattvārthā*

The colophon of the Tibetan translation mentions that Dharmapālabhadra used two Sanskrit sources when translating into Tibetan, which is quite interesting to note. In Ejima's translation this part of the colophon reads:

> This Sanskrit manuscript and another Sanskrit manuscript for variant readings I obtained from sTag lung, except for the second half of Chapter 2 (*gnas*, *sthāna*), Chapter 3 and the first half of Chapter 4... I finished translating it at the temple of dGa' ldan ma mo.[7]

It is clear, therefore, that the two Sanskrit manuscripts used by Dharmapālabhadra for the Tibetan translation were the Sanskrit manuscript that he already owned[8] and the one obtained from sTag lung that lacked the second

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6 See KANO and KRAMER 2020, 107–136.

7 See EJIMA 1986, p. 23, note 4.

8 The Sanskrit manuscript that he already owned has not been found yet. See KANO and KRAMER 2020, 111.

half of Chapter 2, Chapter 3 and the first half of Chapter 4. We presume that the manuscript obtained from sTag lung was originally a three-bundle text lacking the second bundle, which is the text edited in this volume.

In addition to the Tibetan translation mentioned above, Sthiramati's *Tattvārthā* has a Chinese translation, an Uyghur retranslation from the Chinese, and a Mongolian retranslation from the Tibetan. The Chinese translation in the Taisho Tripiṭaka collection is only three pages long and consists of five volumes (五卷) of commentary on Chapter 1 to Chapter 3 of the *Abhidharmakośabhāṣya*.[9] Therefore, according to Professor Hajime Sakurabe, "this is not a remaining part of a complete text, but rather a tremendous extract, a part of an extreme excerpt, a unique one."[10]

The Uyghur translation is considered a relatively faithful retranslation of the Chinese translation. Its beginning part has already been introduced by Dr. Toru Haneda.[11] In recent years, a Japanese translation by Dr. Masahiro Shogaito has been published.[12] From the beginning part of the Uyghur translation by both these scholars, it is known that the Uyghur translation, which is said to be an excerpt from the Chinese translation, includes the title of the text (俱舍論實義疏), the total number of verses (28,000), the author's name (悉地羅末底 Sthiramati), a homage to the Three Jewels, to Vasubandhu, the author of the *Abhidharmakośabhāṣya*, to Sthiramati's teacher Guṇamati, and a prayer to protect Sthiramati for the long duration of the Dharma. Furthermore, the composition of eight chapters of the

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9 Taisho No. 1561, vol. 29.325a–328a.

10 これは完備した一篇の書の一部分が残ったというより、むしろ甚だしい抄出本、極度な抜き書きの一部という他ないものである。 See SAKURABE 1975, 1.

11 See HANEDA 1925, 779–780.

12 See SHOGAITO 1991, 1993a, 1993b, 2008.

Abhidharmakośabhāṣya and the outline of its contents are also explained. In contrast, the Tibetan translation and the manuscripts at our disposal and on which this edition is based do not have a corresponding description. Matters that were discussed in fairly long sentences at the beginning of the Uyghur translation are not found in the Tibetan translation, nor in the Sanskrit manuscript. It makes me feel particularly uncomfortable that the words of homage to the commentator Sthiramati himself can be found in the Uyghur translation as well as in the excerpts of the Chinese translation, but are absent from the Tibetan translation and also from this manuscript. Regarding this, Ejima says, "according to Indian customs, it is inconceivable that the author himself (i.e., Sthiramati; Odani) starts the commentary without offering verses of homage." He adds: "It is natural to assume that the manuscript on which the Tibetan translation was based lacked the first one or two folios, including this."[13] In the *Sphuṭārthā* of Yaśomitra, a eulogy to Guṇamati and Vasumitra is recited along with words of homage to the World Honoured One and the eulogy to Vasubandhu.[14] In the light of this fact, as Ejima says, "it is assumed that the first one or two folios were missing" in the Tibetan translation as well as in the Sanskrit manuscript.

4. About the Chronological Sequence of the Three Commentaries of the *Abhidharmakośabhāṣya*

There are three commentaries on the *Abhidharmakośabhāṣya*: (l) *Tattvārthā* by Sthiramati (ca. 510–570), (2) *Sphuṭārthā* by Yaśomitra (ca. 6th or 7th c.), and (3) *Lakṣaṇānusāriṇī* by Pūrṇavardhana. There is disagreement about their chronological sequence. According to Sakurabe, their

[13] See EJIMA 1986, 7.

[14] AKVy 1, 1–18.

order is as follows: Sthiramati's *Tattvārthā*, Yaśomitra's *Sphuṭārthā*, and Pūrṇavardhana's *Lakṣaṇānusāriṇī*. But Ejima placed Pūrṇavardhana before Yaśomitra. According to Bu ston, Pūrṇavardhana was a disciple of Sthiramati.[15] Regarding the order of the commentaries of Pūrṇavardhana and Yaśomitra, Sakurabe said that Pūrṇavardhana wrote the commentary on the first eight chapters of the *Abhidharmakośabhāṣya* based on Sthiramati's *Tattvārthā*, and the commentary on the final chapter, i.e., chapter nine, is based on the *Sphuṭārthā* of Yaśomitra. On this basis, he presumed that the *Lakṣaṇānusāriṇī* of Pūrṇavardhana was established after the *Sphuṭārthā* of Yaśomitra.[16] This presumption is largely approved in subsequent studies.[17]

Regarding the dates of Sthiramati and Yaśomitra, Frauwallner gives ca. 510–570 for Sthiramati, which is convincing.[18] Yaśomitra is assumed to be of a period after Sthiramati,[19] as he quotes[20] the verses of homage from the beginning of the *Pramāṇasamuccaya* by Dignāga (ca. 480–540), who belongs to almost the same period as Sthiramati. In the commentary of Yaśomitra, there are many passages that can be identified as from the commentary of Sthiramati. If Sakurabe's assumption is justified, then Yaśomitra quoted Sthiramati's commentary but never mentioned his name. Why did Yaśomitra do so? About this, Fukuda, a member of our research group, comments as follows after examining the passages considered to be Bhagavadviśeṣa's views in the *Sphuṭārthā*: "It corresponds well with

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15 See OBERMILLER 1964, 148.

16 See SAKURABE 1959, 31.

17 See FUKUDA 2002, 37.

18 See FRAUWALLNER 1961, 137.

19 See FUKUDA 2002, 53, note 3.

20 See HATTORI 1968, 23.

the passages in Sthiramati's commentary and in some cases is verbatim enough to be considered a direct quote." From this he concludes that "Bhagavadviśeṣa" is not a personal name, but a "designation" or "a kind of honorific title" used by Yaśomitra when quoting the interpretation of Sthiramati. According to Fukuda, Yaśomitra "specifically referred to Sthiramati's *Tattvārthā*."[21] This seems reasonable to us as well.

5. The *Tattvārthā* and the *Sphuṭārthā*

Under the guidance of Sakurabe, our research group on the *Abhidharmakośabhāṣya* had worked for more than thirty years on the *Abhidharmakośabhāṣya* of Vasubandhu and the *Sphuṭārthā* of Yaśomitra. Several studies were published as a result.[22] After that, the research group completed the translation of Chapter 3 of the *Lakṣaṇānusāriṇī* of Pūrṇavardhana. A part of it has already been published.[23] Since it is well known that the *Lakṣaṇānusāriṇī* "resembles very closely" the *Tattvārthā*,[24] I would like to introduce here some of the characteristics of Sthiramati's commentary which contrast with the *Sphuṭārthā*, for the interest of future research.

The *Sphuṭārthā* is much easier to understand than the *Tattvārthā*. The main reason why the *Tattvārthā* is difficult to understand is that the Sanskrit palm-leaf manuscript is old and difficult to read. Furthermore, the Tibetan translations of the *Abhidharmakośabhāṣya*, the *Sphuṭārthā* and the *Lakṣaṇānusāriṇī* mention the name of Indian *paṇḍita*s as co-translators. But in the case of the *Tattvārthā*, as no Indian *paṇḍita*'s name

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[21] See FUKUDA 2002, 52–53.

[22] Chapter 6 is SAKURABE and ODANI 1999, chapters 7 and 8 are SAKURABE, ODANI and HONJO 2004, and chapter 5 is ODANI and HONJO 2007.

[23] See ODANI and HONJO 2002, 2004, 2005.

[24] See SAKURABE 1959, 30.

is given, it is highly conceivable that the translation was made by Tibetan translator monks only. For this reason, it is an arduous task to read and comprehend the *Tattvārthā*. In the Tibetan translation, there are numerous passages that testify to an incorrect analysis of the source text; even sentences that are affirmative in the original text are often negative.

There are also further reasons why the *Tattvārthā* is more difficult to understand than the *Sphuṭārthā*. A characteristic feature of the commentary in the *Sphuṭārthā* is that the emphasis is on the explanation of the immediate relations of words and passages and on semantic interpretations. For this reason, grammatical treatises such as the *Aṣṭādhyāyī* and the *Gaṇapāṭha* of Pāṇini are often relied upon. References to these grammatical treatises make it easier to understand the contents of the *Abhidharmakośabhāṣya*, which is a major feature of the *Sphuṭārthā*. For example, in the *Abhidharmakośabhāṣya*, verse 1 of chapter 1 says:

> I will explain the treatise *Abhidharmakośa,* paying homage to the True Teacher, one who breaks through the darkness in all respects by all means and rescues the sentient beings from the sludge of rebirth.

In this verse, the compound word *sarvahatāndhakāra* (one who breaks through the darkness in all respects) is considered problematic and is discussed in various ways. Sthiramati only refers to the rules of *Aṣṭādhyāyī* II, 2, 35–37, but Yaśomitra quotes the rules of *Aṣṭādhyāyī* II, 1, 40 and II, 1, 4 as well as the explanation of II, 1, 72 in the *Kāśikāvṛtti*. Furthermore, he refers to the *Dhātupāṭha* and the *Gaṇapāṭha* to explain the compound in a more grammatical way. Thus, it can be said that Sthiramati's commentary emphasizes the linguistic interpretation of doctrines and ideas, while the commentary of Yaśomitra emphasizes the linguistic interpretation of the text.

Sthiramati is well known as a commentator of Yogācāra treatises such as the *Triṁśikā* and the *Madhyāntavibhāga*. In these cases, too, Sthiramati's annotations emphasize the interpretation of doctrines and ideas rather than the linguistic interpretation of words. For example, the *Madhyāntavibhāga* says that it is important to understand "the self-aspect of delusional discrimination (*abhūtaparikalpasya svalakṣaṇam*)" in order to understand the doctrine of consciousness (*vijñaptivāda*) that "the world is just a representation of consciousness (*vijñaptimātra*)." However, Sthiramati does not explain technical terms that he considers to be common knowledge, like "*abhūtaparikalpasya svalakṣaṇam*." Therefore, we must seek elsewhere for the knowledge he has neglected to explain as common knowledge. In this case, it is known that the *Triṃśikāṭīkā* and the *Ālambanaparīkṣāṭīkā* by Vinītadeva (ca. 645–715) are useful as they describe in detail the arguments between the realists of the outside world and the Yogācārins over the existence and non-existence of the outside world.[25] This feature of Sthiramati's commentary, i.e., the interpretation of the terms used in the consciousness-only theory and the lack of explanation of the technical terms that he considers to be common knowledge can be found in the commentary on the *Abhidharmakośabhāṣya* too. To understand Sthiramati's commentary, the reader is required to have some prior knowledge of the terms and doctrines on which his commentary is based. This is the main reason for the difficulty to understand his commentary on the *Abhidharmakośabhāṣya*. Moreover, Sthiramati is well known to us as a commentator of the works on Yogācāra doctrine, and thus our perception of him as a commentator is largely limited to that aspect of his work. Therefore, we must be careful when reading his commentary on the *Abhidharmakośabhāṣya*. We should not try to understand Sthiramati's

[25] See ODANI 2017, 19–21.

commentary on the *Abhidharmakośabhāṣya* by introducing the views found in his commentary on the works on Yogācāra doctrine with which we are familiar. He understands the *Abhidharmakośabhāṣya* as a critical compilation of Abhidharma of the Sarvāstivādins from the standpoint of the Sautrāntikas and strives to explain Vasubandhu's Abhidharma so that it does not deviate from that standpoint.

The reason why the *Tattvārthā* is more difficult than the *Sphuṭārthā* is that, as mentioned above, the *Sphuṭārthā* focuses on the interpretation of words, while the *Tattvārthā* always focuses on criticizing the Abhidharma of the Sarvāstivādins from the standpoint of the Sautrāntikas. Therefore, the difference in interpretation between the Sarvāstivādins and the Sautrāntikas is a major concern of his explanations.

6. The *Tattvārthā* and the *Nyāyānusāriṇī*

Sthiramati's commentary on the *Abhidharmakośabhāṣya* contains an extremely large number of counter-arguments to the *Nyāyānusāriṇī* by Saṅghabhadra (ca. 430–490), who criticizes Vasubandhu. Xuanzang states in the *Great Tang Records on the Western Regions* (大唐西域記) that this treatise was originally named *Kośakarakā* (俱舍雹論 , The Hail against *Abhidharmakośabhāṣya*).[26] According to Xuanzang's account, Saṅghabhadra noticed that the *Abhidharmakośabhāṣya* was a deviation from the Sarvāstivāda orthodoxy. In order to refute it, he wrote the *Kośakarakā,* planned to expel Vasubandhu from the order of Sarvāstivāda and visited the residence of Vasubandhu with his fellow monks. However, when Vasubandhu heard the rumour, he thought that a prolonged debate would be impossible for his ageing body, so he headed to Central India, where wise men could witness the debate and judge it to settle it once and for all. By

[26] DX 891c18–892b4; MIZUTANI 1975, 152–154.

the time Saṅghabhadra arrived, Vasubandhu had already departed. Saṅghabhadra felt the tension that had been building up until then melt away, and his energy rapidly waned. As his energy waned, Saṅghabhadra realized he was mistaken about Vasubandhu and wrote an apology letter to Vasubandhu expressing his regrets. It is recorded that Vasubandhu read the letter, understood Saṅghabhadra's wisdom, and changed the title of his book from *Kośa-karakā* (俱舍雷光) to "*Nyāyānusāriṇī*" to convey the intent of the doctrine correctly.

The colophon of the *Tattvārthā* records that before this text was translated, it had already been called *Karaka-aśani* (俱舍雷光 *gNam lcags thog zer*).[27] gNam lcags and thog zer, the Tibetan translations of hail (俱舍) and thunderbolt (雷光) are synonymous. In Sanskrit, 俱舍俱舍論 is *Kośa-karakā,*[28] and 俱舍雷光 is *Karaka-aśani*.[29] Both "*karakā*" and "*aśani*" mean hail and thunderbolt. Hence, both hail and thunderbolt are thought to refer to a text that causes harm to the opponent. The reason why the *Tattvārthā* had earlier been called 俱舍雷光 seems to be in some way related to the tradition in the *Great Tang Records on the Western Regions* that the original title of the *Nyāyānusāriṇī* was *Kośa-karakā* (俱舍俱舍論).

The name "*Karaka-aśani*" (俱舍雷光) also suggests that the main content of the *Tattvārthā* is criticism of the *Nyāyānusāriṇī*. Therefore, in the first chapter of the *Tattvārthā* the name Saṅghabhadra appears a total of 39 times, i.e., 34 times as *ācārya*-Saṅghabhadra (軌範師衆賢), 3 times as *bhadanta*-Saṅghabhadra (大德衆賢), and 2 times as *sthavira*-Saṅghabhadra (上座衆賢). On the other hand, in the first chapter of the *Sphuṭārthā*, he is

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[27] TA^{T} Tho, 564b5: *sngar gangs can du mdzad kyi 'grel bshad slob dpon blo gros brtan pas mdzad pa gnam lcags thogs zer zhes bya ba yod do.*

[28] See MIZUTANI 1975, 148.

[29] See OBERMILLER 1964, 148.

mentioned only once as *ācārya*-Saṅghabhadra (軌範師衆賢). Most of the remarks on Saṅghabhadra commented on the *Tattvārthā* can be found in the *Nyāyānusāriṇī*. In addition, there are many other passages where Sthiramati has the *Nyāyānusāriṇī* in mind. These facts indicate that the *Tattvārthā* is a text that attempts to clarify the true meaning (*tattva-artha*) of the *Abhidharmakośabhāṣya* by criticizing the *Nyāyānusāriṇī*.

As an example of this, I would like to present Sthiramati's commentary[30] on the discussion which of the eighteen elements (*dhātu*) are *seer*s (*dṛṣṭi*) and which are not *seer*s (*adṛṣṭi*),[31] as discussed in the *Abhidharmakośabhāṣya*.

In response to the question of which of the eighteen elements are *seer*s, i.e., one that sees, and which of them are not *seer*s, Vasubandhu answers:

> The eye (*cakṣus*) and some of the *dharma-dhātu* are *seer*s. [Some of the *dharma-dhātu*] are of eight kinds. The wisdom (*dhī*) that arises with the five kinds of consciousness (*vijñāna*) is not a *seer* because it cannot determine (colour-form). (AK I, 41)
>
> The eye sees the colour-form. The eye with consciousness (*sabhāga*) sees. Not the consciousness that depends on it (the eye) [sees]. This is because a covered form is not seen, as the tradition says. (AK I, 42)

There are two views regarding what sees the form. One holds that it is the visual sense-faculty, i.e., the sensory organ. The other holds that it is the eye-consciousness, i.e., the cognitive function. Hosen (around the 19th cen-

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30 TA A38b10–41a7; TA^{T} To, 137b1–47b2.

31 AKBh 29, 12–31, 17; AKBh^{T} 51a5–53a3; AKBh^{X} 10c2–11b8; AKBh^{P} 170c25–171a27; SAKURABE 1969, 217–222.

tury) of Japan calls the former the "organ-see-claimer"(根見家) and the latter "consciousness-see-claimer" (識見家).[32]

Before entering into Sthiramati's *Tattvārthā*, it is worth outlining the commentary on Vasubandhu's *Mūla-kārikā* in Yaśomitra's *Sphuṭārthā*. Yaśomitra calls the organ-see-claimer a Vaibhāṣika and the consciousness-see-claimer a Vijñānavādin.[33] It is explained in the two above-mentioned verses that the *seer*, i.e., the one that sees is the eye, not the consciousness. The use of the word "*kila*" (as the tradition says) in the verse indicates that the theory that what sees is the eye is in fact not the idea of Vasubandhu himself, but "the idea of others".[34] Therefore, it is known that Vasubandhu does not accept the theory of "the eye sees" of the Vaibhāṣikas.

In Vasubandhu's commentary and Yaśomitra's sub-commentary on it, the logical contradiction that occurs between the case of "the eye sees" and the case of "the consciousness sees" is discussed variously by the "organ-see-claimer"(根見家) and the "consciousness-see-claimer" (識見家). Finally, as a theory-based proof, the argument "when light is not obstructed, the eye-consciousness arises. Hence, the consciousness sees," is accepted for the time being. However, the Vaibhāṣikas persist that "the eye sees" on the ground that it is said in the sūtra "seeing the form with the eye" (doctrinal proof). Opposed to this, Yaśomitra says that it is wrong to understand the *sūtra* as stating "the eyes see the form" and that it is Vasubandhu's view that the *sūtra* should be understood as stating, "the consciousness sees through the door of the eye". Thus, Yaśomitra says that Vasubandhu's

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[32] See HOSEN 1987, 301 ff.

[33] AKVy 80, 17–30.

[34] AKVy 80, 16: *kila-śabdaḥ para-matau*.

view that "the consciousness sees" is justified, both from the theoretical point of view and on the basis of the scriptures.

Sthiramati's commentary begins as follows:

> Of all the *dharma*s, two *dharma*s have *seer* as *svabhāva*: among those that have a form is the eye faculty, and among those that are formless is the wisdom which has a subtle movement and is guided by inferring knowledge and functions inwardly. (TA A38b10–12)

There are two kinds of *seer*s: seer with a form and seer without a form. Sthiramati explains the eye, which is the *seer* with a form, as follows:

> Among them, first of all, the characteristic of the eye is described. It is *seer* because the act of seeing is well known, because it illuminates [objects], because it removes darkness and because it is sharp. (TA A38b11)
>
> *tattra cakṣus tāvad uktalakṣaṇaṃ tallokasampratipatter ālocakatvād aṃdhakāravirodhitvāt paṭutvāc ca dṛṣṭiḥ.* (TA A38b11)

This passage can be found in the *Nyāyānusāriṇī* as follows:

> 此中眼相, 如前已説。世間共了。觀照色故, 闇相違故, 用明利故, 説眼名見。(NA 363c18–19)

After this passage, Sthiramati talks about the formless *seer*. In this case, he clarifies first that although the heretical belief in a real personality (*satkāya-dṛṣṭi*), etc. are the formless *seer*s, they are not explained here since they are explained in the fifth chapter (*Anuśayanirdeśa*) of the *Abhidharmakośabhāṣya*. Then, he begins to explain that the wisdom of an ordinary person, an *aśaikṣya*-person (無學) and a *śaikṣya*-person (有學) are the formless seers. All these wisdoms are considered to be the Right View

(*samyag-dṛṣṭi*), but there are differences between the wisdom of an ordinary person, of an *aśaikṣya*-person and of a *śaikṣya*-person, depending on either their status or the order in which they arise. Sthiramati explains this as follows:

> Speaking of "Right View" alone, it is established that all the three of these (the wisdom of an ordinary person, an *aśaikṣya*-person and a *śaikṣya*-person) are [said to be] right view. But, to show the position of an ordinary person, of an *aśaikṣya*-person and of a *śaikṣya*-person, or to show the order in which the wisdom occurs, [Vasubandhu makes] a distinction of three kinds, [stating] to see the form when there is a cloud, when there is no cloud, at night and in the daytime, and so forth. (TA A 38b12–13)
>
> *samyagdṛṣṭiḥ samyagdṛṣṭivacanād eva trayam apy etat sidhyati pṛthagjanaśaikṣâśaikṣabhūmipradarśanârthaṃ tu tridhā-bhedaḥ utpattikramapradarśanârthaṃ vā sameghâ(megha)-rāttriṃdivasarūpadarśanavad iti vistaraḥ.* (TA A38b12–13)

This commentary is consistent with the passage explained in the *Nyāyānusāriṇī* as follows:

> 一正見言具攝三種。別開三者，爲顯異生學無學地三見別。又顯漸次修習生故。 (NA 363c23–24)

Sthiramati explains this passage as follows:

> In this case, because of the lack of light due to the darkness at night, the *seer* sees with the *satkāya-dṛṣṭi*, etc., just as the *seer* is reversed in the steep hills and valleys. Afterwards, it becomes clearer by the worldly Right View. [The *seer*] sees the forms just as in the night whose darkness was partially removed by the moonlight when the

> clouds left. Then, [the *seer*] of the *śaikṣī*-level sees the forms [just as one sees them] in the daytime under the cloud-covered orb of the sun. [The *seer*] of the *aśaikṣī*-level sees the forms better than that, just as one sees in the cloudless daytime, as when the darkness is dispelled by the rays of the sun. (TA A38b13–39a1)

> *tattrâlokavirahād rāttrau timirâbhibhavād vyabhicāriṣu nimnônnateṣu viparītadarśanavat sa(t)kāyadṛṣṭyâdibhir darśanaṃ. tataḥ pariśuddhataraṃ laukikasamyagdṛṣṭyā. meghâpagamajyotsnâvak haṇḍitândhakārāyām iva rajanyāṃ rūpôpalabdhiḥ. tataḥ śaikṣyā meghôpagūḍhasūryamaṇḍala iva dive rūpadarśanaṃ. aśaikṣyās tadviśiṣṭataraṃ ravikara-protsāritândhakāri iva vyabhre dive rūpopalabdhiḥ.* (TA A38b13–39a1)

This commentary also appears as it is in the following passage of *Nyāyānusāriṇī*.

> 譬如夜分，無月等明，雲霧晦冥，而遊險阻。所見色像，無非顛倒。五染汚見，觀法亦爾。譬如夜分，有月等明，除諸晦冥，而遊險阻。所見色像，少分明淨。世間正見，觀法亦爾。譬如晝分，雲翳上昇，掩蔽日輪，而遊平坦。所見色像，漸增明淨。有學正見，觀法亦爾。譬如晝分，烈日舒光，雲霧廓清，而遊平坦。所見色像，最極明淨。無學正見，觀法亦爾。(NA 363c24–364a3)

After this, Sthiramati continues to add notes on wisdom, which is a formless *seer*, but all these notes, as we have seen above, are quoted from the *Nyāyānusāriṇī*. Since the name of Saṅghabhadra is not mentioned there, it is difficult to notice that the annotation is a quotation from the *Nyāyānusāriṇī*. Shortly after this explanation, Sthiramati presents

Saṅghabhadra's idea that refutes Vasubandhu's view of "the consciousness sees", along with his name. Then he rejects it as follows:

> 【Saṅghabhadra】However, Ācārya-Saṅghabhadra says: Since the eye, which is the base for the consciousness, is made by *mahābhūta* that arises together with the consciousness and has the ability to see, the consciousness that depends on it (the eye) does not see. Therefore, it is not correct to say that "perception arises when there is a cause of perception, therefore the cause of perception is perception."【Sthiramati】That is not the case, as it is not an established theory. This is because there is no innate difference (*ātma-viśeṣa*) in the eye on which consciousness depends.
>
> *ācāryaSaṃghabhadras tv āha. vijñānâdhiṣṭhitasya vijñāna-sahajamahābhūtôpacitasya cakṣuṣo darśanasāmarthyān na tadāśṛtaṃ vijñānaṃ paśyatīti. na yasmād upalabdhi-kāraṇe saty upalabdhir bhavati tasmād upalabdhikāraṇam evôpalabdhir iti yuktaṃ vaktuṃ. etac ca nâprasiddhatvān. na hi vijñānâdhiṣṭhitasya cakṣuṣaḥ kaścid ātmaviśeṣo bhavati* (TA A39a7–8)

What is here considered to be the words of Saṅghabhadra is explained in the *Nyāyānusāriṇī* as follows:

> 眼識力所住持，勝用生故。如依薪力，勝用火生。若見色用，是識生法，此見色用，離眼應生。由識長益，俱生大種，令起勝根，能見衆色。故不應説，能依識見。誰有智者，当作是言。諸有因緣，能生了別。如是了別，即彼因緣。識是彼因，故非見体。(NA 364b2–7)

From this, it is clear that the previous series of arguments for wisdom as the formless *seer* represents the views of Saṅghabhadra. After this, Sthiramati continues to criticize the view that "the eye sees", mentioning the name of Saṅghabhadra in three places. It is thereby known that Sthiramati holds the view of "the consciousness sees" and tries to defend Vasubandhu from Saṅghabhadra's criticism against it. In this light, it can be assumed that the traditions about Vasubandhu and Saṅghabhadra referred to in the *Great Tang Records on the Western Regions* and in the colophon of the *Tattvārthā* as mentioned above are, to a certain extent, historical facts. When reading the *Tattvārthā*, it is important to keep in mind that this text was written with the *Nyāyānusāriṇī* as a constant frame of reference.

Editorial Conventions

The readings are as found in the manuscript and not modified. Ex. 3a1, *sarrvaḥnāma*, 3a3, *saṃmohaḥnidrātyaṃtaṃtakṣayād* etc. The signs used in the transcription are as follows.

○	blank space that contains the string hole
[ ]	unclear / damaged *akṣara*(s)
..	one illegible *akṣara*
.	half illegible *akṣara*
+	lacuna (space for one *akṣara*)
*	*virāma*
|	*daṇḍa*
'	half *daṇḍa*
||	double *daṇḍa*
''	double half *daṇḍa*
///	end of a folio when broken
{ }	*akṣara*(s) cancelled by the scribe in the manuscript
{{ }}	superfluous *akṣara*(s)
ḥ	*visarga*
h̲	*jihvāmūlīya*
ḫ	*upadhmānīya*

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AKBh^{T} *Chos mngon pa'i mdzod kyi bshad pa,* Pek 5591.

AKBh^{X} 阿毘達磨倶舎論 , Taisho no. 1558, tr., Xuan Zang.

AKVy *Sphuṭārthā Abhidharmakośavyākhyā*. ed. by Wogihara, Unrai, Tokyo: Sankibo Buddhist Bookstore, 1971 (reprint; first published in 1932–1936).

DX 大唐西域記 , Taisho no. 2087, by Xuan Zang.

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Pek Peking edition.

TA *Tattvārthā*, manuscript.

TA^{Ch} 倶舎論實義疏 , Taisho no. 1561, tr., Unknown.

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Sthiramati's *Tattvārthā*, Chapter 1

A1b

1 [.. . .. .]ṅkā[.. gad ujjahāra | tasmai namaskṛtya yathārthaśāsttre śāsttra pravakṣyāmy aO[.. .. ..] śāsttrapraṇetukāmaḥ svasya śāstur iti stottrārambhaprayojanam adhikṛtyāha | tat puna śāstraO[.. .. ..] sva[.. ..]rtha[..]pa[.. ..] rvyā[.. .. ..]

2 sampadyogād anṛtahetuviyuktatvena tadvacanavitathārthatvāt* sasa ṃrapaṅkanimagnasatvābhyuddharaṇena kāryaOniṣṭhāprayojanatvāc ca śāstre gauravotpādanaṃ vitathārthe sāvaśeṣāsāraprayojane ca gauravābhāvāt sugatavacanapraOtyāśātmakaṃ cedaṃ śāstram atas tena tulyārthatvāt tulyaprayojanatvāc ca gauravam attrāpy anuktasiddhaṃ anṛta

3 hetavas tu anunayapratighabhayānabodhāḥ ebhiś ca jñānaprahāṇasampannasya viyoga ukta eva bhava+ti O utpannagairavāś ca pāṭhasvādhyāyaśravaṇacintadanādikriyāsu yatnena pravarttamānāḥ saṃsārapaṅkanimagnās taduddharaOṇam avāpnuvanti | nanu ca sauvarthyād eva śāstre gauravam utpadyate kim attra bhagavato māhātmyajñāpane+na

4 santi hi kecit pudgalaprāmāṇikās teṣāṃ pudgaladvāreṇaiva tadvacane gauravaṃ ye pi cārthapratisaraOṇās teṣām apy anuttaraṃjñānaprahāṇasaṃpadaṃ śrutvā tadvacasi gauravaṃ śuśrūṣā hi tatparīkṣārthaṃ vacanaliṅgā hi vaktāOra iti tatas tadvacanasauvarthyāc chāstur yathāśrutajñānaprahāṇasampadyoge niścayaḥ śāstari ca + gauravam i

5 ty evaṃ śāstraṃ praṇetukāmasya śāstre śāstari ca gauravotpādanārthaṃ stottrābhidhānaṃ nanu ca māhā[..]○jñāpanam evāttra prayojanam uktaṃ māhātmyajñāpanārthaṃ guṇākhyānapūrvvakaṃ tasmai namaskāram ārabhata iti sa[.. .. ○ ..] tat tu śāstre śāstari ca gauravotpattinimittatvād anyathā hi māhātmyena śatrādau kim pradarśitena guṇā

6 khyānena ca śāstrārambhanirapekṣeṇāpi māhātmyaṃ śakyattra eva pradarśayitum iti śāstraṃ pra[.. .. .. ○ ..]tmyajñāpanārthaṃ stottrābhidhānam asaṃgatārthaṃ dṛśyate śāsttrānupakāratvā tasmāt pūrvvoktam eva sādhu śā[..]○māhātmyac chāstre gauravaṃ śāstrasauvarthyāc chāstari māhātmyani+ścayo gauravaṃ ceti evaṅ hi sto[.. .. ..]śāstrayoḥ

7 saṅgatārthatā bhavati parasparopakārakatvād atha vā māhātmyajñāpanaṃ sākṣāt prayojanam ity ukta na [..]○ravaṃ pāraṃparyaprayojanatvād anyathā hi nirvvāṇaprāptir api vaktavyā syāt* atha vā prayojanaṃ śāstrakriyāvi[..]○panayanaṃ anupacitakuśalānām icchāvighātasaṃvarttanīyakrmmopacayād alpaprayojanā api nirvvi

8 ghnāḥ kriyārambhāḥ na parisamāpyante prāg evābhyudayaniśreyasaprayojanā ity ata ācāryas ta○thāgataṃ sarvvaguṇadoṣaprakarṣāpakarṣanaiṣṭhādhiṣṭhānatvād anuttarapuṇyakṣettram iti matvā śāstraṃ praṇetukāmaḥ ○ guṇākhyāpanapūrvvakaṃ tasmai namaskāram ārabhate kathaṅ hi nāma guṇākhyānapūrvvakanamaskāraprayogā[..]

9 kṛṣṭeṣṭasvaṃtaphalapuṇyaskandhāvāptito vigatavighnavināyakaḥ śāstraṃ parisamāpayeyam iti śrotṝ○ṇāṃś ca mahātmyaśravaṇād abhivṛddhāprasādabahumānānāṃa tanimittapuṇyasambhāravistaravināya

kānāṃ ayatnena ○ pāṭhasvādhyāyaśravaṇādikriyāviśeṣāḥ parya[.. .. ..]nīti | atha vā [.. .. ..]

10 [.. .. .]āṃ [.. .. ..]mānā iṣṭadevatā namaskāraṃ kṛtvā pravarttante ayam api cācāryaḥ paramaOsādhusanmārggam anuvarttamānaḥ śāstraṃ cikīrṣ[u]ḥ guṇākhyānapūrvvakaṃ nama[.. ..] ///

A2a

1 āyuṣmacchiṣyādhyetṛkāṇi vīrapuruṣāṇi ca bhavant anye punar āhuḥ māhātmyajñāpanam ātma[.. .. ..]Osādapradarśanārthan anyeṣāṃ cotpādanārtham etac ca śāstrānutyārakatvā cintyaṃ anye punar āhuḥ śāstrādau stottrānabhiOdhānād ācāryopajñam evedaṃ śāstram ity āśaṅkyeta tataś ca tatpraṇetur aprahāṇāndhakāratvād agauravam eva śāstre syā

2 stottrābhidhānena tv anyaśāstrapratyātmabhūtatvajñāpanād asmiṃ śāstre gauravam utpadyata iti evam api stottrāObhidhānam anarthakam asya ca evānyaśāstrapratyātmabhūtatvapratītes tasyārthato smin samanupraveśāt sa cāśrayo syety abhidhaOrmmakośam iti prasiddha-śāstrikāṇāṃ caivaṃ gauravam utpadyeta nāprasiddhaśāstrikāṇāṃ na ca padamāttreṇa guṇapra

3 tipattir iti śāstrārambhaḥ punaḫkiṃprayojanaḥ dharmmāṇāṃ svasām ānyalakṣanāvabodhaprayojanaḥ sākṣāt pāOramparyeṇa punar yāvan nirvvāṇaprāptiprayojanaḥ pāṃcagatikānāṅ hi karmmaṇāṃ dvayor avasthayoḥ kāraṇībhavanti punarbbhavāOpekṣakāle ākṣiptapuna-rbbhavābhivarttamānakāle ca na hi prahīṇakleśānāṃ karmmāṇi puna-rbbhavam ākṣipanti jānayanti

4 vā tena yāvat satvānāṃ kleśās tāvan na saṃsārān mokṣaḥ na ca dha-rmmapravicayaṃ muktvā kleśānām anyaḥ prahāṇoOpāyo vidyate

ajñānapravarttitatvāt sarvvakleśānāṃ dharma[.. .. .. ..]cājṇānena sthā[.. .. .. ..]lakṣanavirodha+ḥ ○ prakāśasyevāndhakārenety ato dharmmapravicayāt kleśāḥ prahīyante kleśaprahāṇāt paunarbbhavikāni karmmāṇi no

5 pacīyante upacitāny api sahakārivirahāt phalotpādane na samarthāni bhavantīty evaṃ kleśaprahāṇāOṇād varttamānajanmanirodhe punarbbhavāpratisandhitā mokṣaprāptiḥ vibhāṣādiśāstrai tulyaprayojanasya teṣu satsu ○ kathaṃ asyārambhona niṣprayojanaḥ vibhāṣādivistarasaṃkṣepasaṃkīrṇṇādidoṣadarśanāhitaparitoṣo bahu

6 kāryaprapañcitajñākulabuddhīnāṃ anugrahārthaṃ vistarasaṅkṣepavarjjita[.. .. .. ..]padārthopadeśam abhidhaOrmmapratyāsāntaram abhidharmmakośasaṃjñakam āra[.. ..]ṃtenāsyārambho niḫprayojana iti śāstrapraṇetukāma iti ○ śiṣyaśāsanāc chāstraṃ śāsanaṃ punaḥ sugatimokṣahetupratiṣṭhāpanaṃ durggatisaṃsārahetuvivarjjanaṃ vā atha vā kle

7 śaśāsanād durggatibhayattrāṇāc ca śāstraṃ kleśaśāsanaṃ kleśaprahāṇaṃ prahīṇakleśānāṃ ca dṛṣṭasatyānāṃ aOpāyotpatter apratisaṃkhyānirodhalābhā durggatibhayattrāṇam evam ubhayam api mārggam eveti mārggam eva śāstraṃ taOdmārggātmakaṃ śāstram iṣṭair nāmakāyādibhir vvineyasantāneṣu sasaṃskāra saprabhedaṃ saphalaṃ savipakṣaṃ ca prāpa

8 yitukāmaḥ atha vātra granthe pi bhavaty adhikāra ivopacāraḥ {{ kaṃ sa ca dho .. .ādhikaraṇam}} iti yathā teOnedaṃ kārikāśāstram eveṣṭair nnāmakāyādibhiḥ pravarttayitukāma[.. ..]yitukāmaḥ pra[..]tukāma iti atha vā śāOstraṃ dvividhaṃ vyākhyeyam abhidharmmākhyaṃ | yathoktaṃ kāśmīravaibhāṣikanītisiddhaḥ prāyo mayāyaṃ kathito bhidharmma

9 iti vyākhyānaśāstraṃ ca kārikātmakaṃ sāsravā anāsravā dharmmā ityādi tattra yadi vyākhyeyam abhisambaddhya○te tataḥ praṇetukāma iti pratipādayitukāmo vyākhyātukāma ity arthaḥ arthapratipādanād dhi śāsttraṃ pratipādi○taṃ bhavati atha kārikāśāstraṃ sambaddhyate praṇetukāmaḥ pravarttayitukāmaḥ karttukāma ity arthaḥ svasya[.. ..]

10 r iti [.. ..] sāmānyopādānāc chāstriśabdena svasyety āha śāstur anyo pi sveneti śāstur ity āha | e○tad uktan bhavati buddhasya bhagavata iti sa hi tasya svaḥ śāstā śaraṇagamanato bhyupagamāt pravrajyābhyu○pagamāc ca tacchāsanānuṣṭhānā nanu ca buddhād anyasyācāryeṇa namaskārakāraṇāsaṃbha{{jāṃ}}

A2b

1 [.. ..]jñ[. .. ..]sy[.. .. ..]sasyety anena svātmanas tadvacanāvasthānaṃ darśayati ○ na hi tadvacane navasthitasyābhyupagamamāttreṇa śāstram atra svasvaśāstāram evaṃ pratipannā iti svasyeti viśeṣana atha ○ vā sarvvasatvānā bodhicittotpādakāla

2 eva śiṣyabhāvenopādānād mayaite mārgge mārggaphale cānuśiṣyā iti tadartham eva saṃsāreṣu pravṛtto ○ bhisaṃbuddhaś cety ayam eva sarvvasatvānāṃ svaḥ śāstā nānyaḥ evan niravaśeṣasatvād upādānād anabhisambodhāc ceti khyā○payan* svasya śāstur ito āha | yathoktaṃ karuṇaikarasaṃ vīraṃ dīrghakālahitaiṣiṇaṃ | svaṃ nāthaṃ tvāṃ na jānīte mo

3 henakṛpaṇaṃjagaditi‖athavāsvasyetiśāstreṇābhisambandhaḥabhidharmmapraṇetur ity arthaḥ māhātmyajñā○panārtham mahātmabhāvo māhātmyaṃ sarvvasatvottamatvaṃ sarvvasattvaśaraṇatā ca yathoktaṃ ye kecit satvā apadā vā ○ dvipadā vā tathāgatas teṣām agryam ākhyāyata iti tatra jñānaprahāṇasampadākhyānena sarvvasatvāgratvaṃ jñāpitaṃ

4 tadanyeṣāṃ niruttarajñānaprahāṇābhāvāj jagataḥ saṃsārapaṅkābhyuddharaṇena sarvvasatvaśaraṇyatā atha ○ vā māhātmyaṃ sarvvasmiṃ jñeye asaktāpratihataṃ jñānaṃ satveṣu ca mahākaruṇā jñānapratipakṣasya sarvaprakārasya sarvvasmiṃ jñeye andhakārākhyasya prahāṇākhyena sarvva○sṃiṃ jñeye mahāpratihatatā jñānasya jñā+pitā ‖ saṃsāra

5 paṃkāj jagad ujjahārety anena mahākaruṇā saṃsāravyasanaparitrāyakatvāt* samakaruṇāyanāc ca ○ atha vā māhātmyaṃ svārthasaṃpat parārthasaṃpac ca tac ca yaḥ sarvvathā sarvvahatāndhakāra ity anena svārthasampat* jñāpitā ○ saṃsārapaṃkāj jagad ujjahārety anena parārthasampat* guṇākhyānapūrvvakaṃ tasmai namaskāram ārabhata iti guṇākhyā

6 naṃ pūrvvam asyeti samāsaḥ tat punaḥ pūrvvārddhaṃ ślokasya tṛtīyapāde tu namaskāra ārabdhaḥ tasmai namaskṛ[..]○ty ato guṇākhyānapūrvvako namaskāraḥ tatra guṇyanta iti guṇāḥ śreyorthibhir abhyasyanta ity arthaḥ te tu dvidhā hetupha○labhedena tattra hetuḥ puṇyasaṃbhāro jñānasaṃbhāraś ca puṇyāsambhāraḥs tisraḥ pāramitāḥ dānaśīladhyānāni

7 tathā hy uktaṃ ttrīṇī puṇyakkriyāvastūni dānamayaṃ puṇyakriyāvastu śīlamayaṃ bhāvanāmayaṃ iti prajñāpā○ramitā jñānasaṃbhāraḥ vīryaṃ kṣāntiś cobhayattrāntarbhūte tābhyāṃ vinā dānādiṣu pravṛtyasaṃbhavād anye punar ddānaśīla○kṣāntipāramitāḥ puṇyasaṃbhāraḥ dhyānaṃ prajñā ca jñānasaṃbhāraḥ dhyānasya prajñānukūlatvād vīryaṃ tūbhayānugrāhaka

8 m ity ubhayattrāmantarbhūtaṃ phalaṃ caturvvidhā saṃpat* jñānasampat prahāṇasampat paropakārasampac ca + iha ○ tu phalaguṇā eva jñānaprahāṇaparopakārasampattayābhipretāḥ guṇākhyānaṃ guṇānām

āviṣkaraṇaṃ tasmai namaOskāram ārabhata iti tasmai svaśāstre namaskārayogāc caturthī arthā vibhaktipariṇāmaḥ namaskāram ārabhate

9 śāstraṃ praṇetukāmaḥ ity anenābhisambandhaḥ asādhāraṇaguṇasaṃbhāvanāpūrvvakaḥ śirasā praṇāOmo namaskāraḥ nanu guṇākhyānād eva māhātmyasiddher namaskāro kiṃcitkara na tenāpi māhātmyasūcanā na hy āOcāryaḥ śāstraṃ karttukāmaḥ asati māhātmye tasmai namaskāram ārabhate atha vā svaparātmanoḥ puṇyopa

10 cayārthitvā kāyavāṅmanobhiḥ śāstuḥ pūjāvidhānārthaṃ guṇākhyānapūrvakaṃ namaskāram ārabhate evaṅ hi O māhātmyaṃ ca jñāpitaṃ svaparātmanoś ca puṇyopacayānuṣṭhānaṃ kṛtaṃ bhavati | attra ca svaśāstuḥ stottrābhidhānasya O saṃbandha prayojanam abhidheyaṃ ca pratipāditaṃ tattra śāstraṃ praṇetukāma sambandhaḥ māhātmyajñāpanārtha

A3a

1 m iti prayojanaṃ guṇākhyānapūrvvakaṃ namaskāram ārabhata ity abhidheyaṃ padārthādhigamapūrvvako vākyārthādhigama iti paOdārtha idānīṃ vidyate ‖ ya iti buddhaṃ bhagavantam adhikṛtyāheti ya iti sarvvaḥ nāma sāmānyaśabdārthāś ca prakaraṇaliṅgād iti O nirapekṣāḥ

2 na viśeṣe vasthātum utsahanta ity ato yam abhidharmmavyākhyāprakaraṇenānyasmād vyavacchinno buddha eva bhagavati {{va}}O bhagavati varttate na hy abhidharmmavyākhyāprāraṃbhe buddhād anyasya stottrābhidhānaṃ saṃgatārthaṃ atha vā ye ttrākhyātāḥ jñānaprahāOṇasatvopakārāḥ tair nna buddhād anyasya saṃprayoga ity ata uktaṃ

3 ya iti buddhaṃ bhagavantam adhikṛtyāheti saṃprayogo hi sāmānyaśabdasya viśeṣe vasthānahetur ddṛṣṭaḥ O tadyathā dhenur ānīyatāṃ sava-

tsā sakarabhā sabarkkareti sarvvasmin jñeye asaktāpratihataṃjñānaśaktivikāsayogāt svaOyam evākośāṃburuhabuddhaḥ atha vā kliṣṭākliṣṭasaṃmohaḥ nidrāṃtyaṃtakṣayād buddhaḥ jāgratpuruṣavat* yathā hi

4 nidrākṣayā jāgrapuruṣaḥ svayam evam eva buddha ity ucyate | na tv anyair buddha ity evam ihāpi māracatuṣṭayaṃ O bhagnavān iti bhagavān* te punar ddevaputtrakleśamṛtyuskandhābhidhānāḥ atha vā bhago syāstīti bhagavān* bhagaḥ punar yathoktaṃ O nigameṣu ‖ aiśvaryasyā samagrasya vairyasya yaśasaḥ śriyaḥ jñānasyātha prayatnasya ṣaṇṇāṃ bhaga iti smṛtiḥ ‖

5 na ca buddhād anyasyaśvaryasya vairyayaśaḥprabhṛtayaḥ samagrā vidyante | tasmād buddha eva bhagavān yathā ca buddhāOd anyattra yaśaḥprabhṛtayaḥ samagrā na vidyante tathā śreyomārggādiṣv ācāryaśūraprabhṛtibhir vvistareṇa pratipāditam iOha tu granthagauravabhayān nocyate ‖ yadi buddha eva bhagavān nānyaḥ kimarthan tyarhy ubhayam ucyate | buddho bhagavān iti ca

6 buddhaśabdo hi nirupapada ttriṣu varttate śrāvakapratyekabuddhasaṃyaksaṃbuddheṣv ato bhagavantam ity āha | bhagavacchaOdbo pi kaiścid akṛtātmabhid anyatrāpi prayujyata iti buddham ity āha | atha vā nirupapadaṃ bhagavato nāmagrahaṇam ayuOktam iti na dvayam āha ‖ sarvvathā sarvvahatāndhakāra iti dvipadabahuvrīhigarbhaḥ sarvvathāśabdopapadaḥ saptamīta

7 tpuruṣo nāyaṃ bahuvrīhir iti jñāpanārtham āha | hatam asyāndhakāram anene veti hatāndhakāraḥ kimartham puOnar bbahuvrīhir atra neṣyate bahuvrīhau niṣṭheti niṣṭhāntasya pūrvvanipātād dhatasarvvāndhakāra iti āhitāgnyādiOṣu prakṣepāt* nāvaśyaṃ niṣṭhāṃtasya pūrvvanipātaḥ evam api hatāndhakāraśabdābhyāṃ sarvvaśabdasya bhinnādhikara

8 ṇatvān na ca bhinnādhikaraṇānāṃ bahuvrīhiḥ sarvvattra labhyate tasmāt sarvvahatāndhakārāra iti saptamītatpuruOṣa evāyaṃ bahuvrīhiḥ yadā ca ṣaṣṭhī samasyate hatam asyāndhakāram iti tadāndhakāraghātasambandhitvenopādāOnād bhagavataḥ tadā haṃtāndhakārasya karaṇaṃ ca na nirddiṣṭaṃ yadā ca kartṛlakṣaṇā tṛtīyā samasyate hatam anenā

9 [..]kāra iti tadāpy andhakāraghātakartṛtvena vivakṣitatvād bhagavataḥ kasya hataṃ tena vā karaṇeneti O andhakāraghātasambandhī karaṇaṃ ca na vijñāyate nāyaṃ doṣaḥ anyasya harttur anirddeśā sambandhinaś ca sa evātmīyam eOva cānenāndhakāraṃ hatam iti gamyate ata evobhayathā vigrahas tasyaivāndhakāraghātakarttṛtvaṃ sambandhitvaṃ ca

10 kathan nāma vijñāyeteti karaṇaṃ O tu pratipakṣalābhas tadbhāve ndhakāraprahāṇāt* sarvvasmin hatāndhakāraḥ sarvvahatāndhandhakāra iti

A3b

1 dvipadabahuvrīhigarbbhaḥ saptamītatpuruṣaḥ sarvvathety upapadam etan naitena samāso vyayatvāt* nanu cāndhakāOraghātasyopasarjjanāt* hatāndhakāra eva pradhānaṃ pradhānasya ca kriyāntareṇa sambandho dṛṣṭaḥ cittragur ānīyatām iti O evaṃ attrāpi sarvvasmiṃ jñeye hatāndhakāro bhagavān eva vijñāyate na tasyāndhakāraghātaḥ na caitad dṛṣṭam iṣtaṃ vā |

2 kintarhīṣṭaṃsarvvasmiṃjñeyebhagavatondhakāraghātaevabhagavān iti saptamītatpuruṣo pi na yujyate nāyan niyaOmaḥ pradhānasyaiva sambandho na guṇabhūtasye ti arthataḥ sambandhadarśanā tadyathā tavāsya nīlotpalapattracakṣuṣo muOkhasya tadreṇusamānagandhina

iti asambhavāc ca sarvvasmin hatāndhakāro na saṃbhatsyate sambhavāt tu guṇa

3 bhūto py andhakāraghāta eva sarvvaviṣayo vijñāsyate śauṇḍādivac ca tadyathā pāne śauṇḍaḥ pānaśauṇḍaḥ ○ akṣeṣu pūrtto kṣapūrttaḥ na ca śauṇḍo pūrtto vā pānādhāro kṣādhāro vā vijñāyate kin tarhi yat tasya śauṇḍuṃ paurttyaṃ vā tat pānaOviṣayaṃm akṣayaviṣayaṃ ca vijñāyate evam ihāpi bhagavato ndhakāraghātaḥ sarvvaviṣayo vijñāsyate na punar hatāndha

4 kāra eveti tasmā sthitam etad dvipadabahuvrīhigarbhaḥ saptamītatpuruṣa iti yat tv atra sarvveṇa prakāreṇeti ○ tat sarvvathety asyārthopapradarśanaparan na tu vigrahaparaṃ sarvvasmin hatāndhakāra ity etat punar vvigrahaparaṃ tattrāndhakārasya ○ sarvvaḥ prakāraḥ dvidhā kliṣṭākliṣṭatvaṃ kāmarūpārūpyāvacarabhedenādhvabhedena vā tridhā paṃcadhā vā prahāṇabhe

5 dena sarvvaṃ jñeyaṃ dvādaśāyatanāni sarvvaṃ sarvvaṃ iti brāhmaṇa yāvad eva dvādaśāyatanānīti vacanāt paṃ[..]Ovidhaṃ vā vastu rūpaṃ cittacaittāḥ viprayuktāḥ saṃskārāḥ asaṃskṛtaṃ ca dvividhaṃ vā sāsravānāsravaṃ saṃskṛtāsaṃskṛtaṃ vā ○ loke hi bāhyaṃ tamo ghaṭādirūpadarśanapratibandhād andham iva karotīti andhakāram iti prasiddham iha tu bhūtā

6 rthadarśanapratibandhasādṛśyād ajñānam evāndhakāram iti pradarśayann āha | ajñānaṅ hi bhūtānudarśanapratibaOndhād andhakāram iti bhūtārthadarśana śrutaciṃtābhāvanāsaṃgṛhītaṃ aviparītārthadarśanaṃ tasya tu pratibandhaḥ tasmin bhūOte rthe utpādavighātaḥ abhūtārthadarśanan tu satkāyadṛṣṭyādikaṃ na tasya pratibandhaṃ karoti avidyānugrahā

7 d eva tatpravṛtteḥ ata eva viśeṣaṇaṃ bhūtārthadarśanam ity eke anāsravaṃ da{{..}}rśanaṃ pradhānyād bhūtārthadarśaOnam ity anye attra tu na satyārtha eva bhūtārtho bhipretan tathā hy uktaṃ buddhadharmmeṣv ativiprakṛṣṭadeśakāleṣu cārtheṣv anaOntaprabhedeṣu bhavaty evākliṣṭam ajñānam iti tāthāgatajñānavipakṣabhūtaṃ cāttrājñānam abhipreta

8 m iti śrutamayādidarśanaṃ bhūtārthadarśanam ity etad api cintyaṃ sarvvajñeyaviṣayam eOvāttra niravaśeṣāviparītasvasāmānyalakṣaṇākāraṃ jñānaṃ bhūtārthadarśanam abhipretam iti vijñāyate na kevaOlaṃ satyākāram eva kliṣṭākliṣṭa

A4a

1 sammohaprahāṇādhikārāt* sarvvasmiṃ jñeye iti vacanāc ca pratipakṣalābheneti vipakṣaprahāṇāya pakṣaḥ pratiOpakṣaḥ sa ca vajropamaḥ samādhir ity eke tathā hi vajropamasamādhyanantaram ubhayato bhāgavimuktaḥ sarvvattra cāvyāhatajñānaOśaktir bhagavān bhavatīti tasya lābhaḥ sammukhībhāvaḥ tatprathamataḥ prāptir ity anye etat tu cintyaṃ vajropamenaiva da

2 daprahāṇād anye tu manyante darśanaprahātavyānāṃ sarvveṣām eva bhāvāgrikāc ca bhāvanāprahātavyān mṛdumṛdoḥ O kleśaprakārād anyasya sarvvasyaiva bhāvanāprahātavyasyāpi na pratipakṣa iti na vajropama evāttrābhipretaḥ kin tarhi O duḫkhadharmmajñānakṣāntim upādāya yāvad vajropamaḥ samādhiḥ sarvva eva prahāṇamārggaḥ tatpratipakṣo bhipre

3 taḥ anāsravaṃ jñānaṃ tasya samudācārapratipakṣatvād āsannapratipakṣatām upādāyety anye pratipakṣaOlābhena hataṃ na svabhāvato yadṛcchayāṃ varapradānena veti darśayati atītam antam atyantaṃ pratipakṣalābhena hatam iOti tasya pratisaṃkhyā-

nirodhalābhaṃ darśayati punaranutpattidharmmatvād ity anenāpi apratisaṃkhyānirodhalābhaṃ

4 darśayati evaṃ cāndhakāraprahāṇam aparihāṇidharmmatā ca śāstur adhikṛtābhavatipratisaṃkhyāpratisaṃkhyāOnirodhalābhādanyepunar mmanyante atyantaṃ hatam ity anenaiva pratisaṃkhyāpratisaṃkhyā-nirodhalābha uktaḥ na hi kevalāt praOtisaṃkhyānirodhalābhād atyantaghātaḥ punar apy utpattisaṃbhavāt tasmād atītānāgatayoḥ vinaṣṭānutpannatvāt*

5 varttamānasya ca nirodhābhimukhatvāt prahāṇabhāva ity āśaṃ-kāvyudāsārtham āha punaranutpattidharmmatvād iti ○ yathā hi pū-rvvam asati pratipakṣalābhe utpadyate evaṃ pratipakṣalābhe tyata iti pratipakṣalābhena hatam ity ucyaOte anye tumanyante kasyacid ajñā-naprakārasya tadālambanakleśāprahāṇād atyantaprahāṇasyāpi samudā

6 cārasaṃbhavād viśeṣayati punaranutpattidharmmatvād dhataṃ na punar yathānyeṣāṃ tadālaṃbanakleśaprahāṇaOmātrād iti anye tv āhuḥ pratipakṣalābhenāśrayaparāvṛttito tyantaṃ punaranutpattidha-rmmatvād dhataṃ tathā hi kleśoOtpattiviruddhasya ṣaḍāyatanasya .i mārggaḥ utpattipratyayaḥ kleśotpattibījasya ṣaḍāyatanasyotpattau vi

7 ruddha evaṃ ca duḫkhadharmmajñānakṣāntisammukhībhāvāt ta-tpraheyakleśavyāvṛttahetubhāvaṃ ṣaḍāyatanam utpadyate ○ evaṃ yāvad vajropamasamādhisammukhībhāvāt kliṣṭākliṣṭaniravaśeṣa-sammohabījasadbhāvād bhagavatas tu pratipakṣaOlābhena niravaśeṣājñānabījonmūlanād atyantaṃ punaranutpattidharmmatvād dhatam ity ucyate attra ca pratipakṣa

8 lābhenātyantaṃ punaranutpattidharmmatvād dhataṃ ity anenā-bhisambandhaḥ kasyacit tu kiṃcid ajñānaṃ pratipakṣalābhena ○ tadā-

laṃbanakleśaprahāṇād dhatam api kadācid utpadyate ijasadbhāvād bhagavatas tu pratipakṣalābhena niravaśeṣāOjñānabījonmūlanād atyantaṃ punaranutpattidharmmatvād dhataṃ iti darśayati tat punar asya yathā yattra ca viṣaye

9 hataṃ tatpradarśanārtham āha bhagavato buddhasya sarvvathā sarvvasmiṃ jñeye hatam ity eto sau ‖ sarvvathā sarvvahaOtāndhakāra iti ‖ yasmād bhagavataḥ sarvveṇa prakāreṇāndhakāraṃ sarvvasmin jñeye pratipakṣalābhenātyantaṃ punaOranutpattidharmmatvād dhatam ato sau sarvvathā sarvvahatāndhakāraḥ attra ca bhagavataḥ svārthaprakarṣaḥ jñānasaṃpa

10 [.. .. .. sarvvahatāndhakāra] iti jñānasaṃpat* + sarvvasmiṃ jñeye jñānavibandhabhūtasyāndhaOkārasya prahāṇopadeśād asaktam apratihataṃ ca sarvvaviṣayaṃ bhagavato jñā+nam ākhyātaṃ bhavati sarvvathā hatāOndhakāram ity anena na prahāṇasampa jñāpitā laukikānāṃ niravaśeṣakliṣṭājñānaprahāṇāsaṃbhavā

A4b

1 [.. .. .. c. .. .. śrāvakapratyekabuddhānām akliṣṭājña]nasamudācārāt* na tatprahāṇaṃ prahāṇasaOmpat tathāgatasyaiva sarvvasya saṃmohasyātyantaṃ punaranutpattidharmmatvāt prahāṇaṃ prahāṇasaṃpad vyavasthāpyate yadā rāgādaOyo pi sarvvathā sarvvasmiṃ jñeye atyantaṃ punaranutpattidharmmaṃtvād dhatāḥ tat kimartham ajñānaghātenaiva bhagavataḥ

2 stottrābhidhānaṃ tasminn ukte na syāt paryanuyogaḥ api ca śāstṛtvasaṃpatpradarśanārthaṃ śāstṛtvasampat punaḥ saOrvvattrāvyāhataṃ jñānaṃ jagataḥ saṃsārapaṃkābhyuddharaṇāya prayogaś ca na hi parārtham aprayukto viparītam vā prayuktaḥ śāOstā

bhavati tattra sarvvasmi jñeye jñānavipakṣabhūtāndhakāraghātaprada rśanāt* bhagavataḥ sarvvattrāvyāhataṃ

3 jñānam iti gamyate na tv anyakleśaghātābhidhānāt* parārtha-prayogo pi ślokasya dvitīyena pādena tṛtīyaOpādaikadeśena ca pradarśitaḥ atha vā svārthamprakarṣavipakṣam āndhakāraghātam evāha nānyakleśaghātaṃ jñānasampaOt prahāṇasampac ca śāstur ātmahitaprakarṣaḥ na cānyakleśaghātād ubhayam apy etac chakyate pratipattum ity andhakā

4 raghāta evoktaḥ atha vā sarvvakleśaprahāṇapratipādanārtham evam uktaṃ syād ajñānaṅ hi sarvvakleśopakleśaiḥ saṃpra-yuOjyate nāmūḍhasyetarotpatteḥ na punar evam anyaḥ kleśaḥ sa-rvvaiḥ kleśaiḥ saṃprayujyate tasmād ajñānaprahāṇād itarakle-śopaOkleśaprahāṇam anuktasiddham evaikapratipakṣatvāt* atha vā śrāvakapratyekabuddhānām api rāgādikleśaghātaḥ

5 sarvvathā sarvvattra cāstīti rāgādighātoktito na tebhyaḥ śāstur vviśeṣa ukto bhavati aṃdhakāraghātas tu na O śāstus tais tulyaḥ śrāvakapratyekabuddhānām akliṣṭājñānasadbhāvād iti sarvvathā sa-rvvahatāndhakāra iti dvayābhidhānaṃ O kimarthaṃ anyathā hy ucyamānena bhagavato nyebhyo viśeṣa uktaḥ syāt tathā hi yadi sa-rvvathā sarvvahatāndhakāra i

6 ty ucyate evam abuddhadharmmeṣu pratyāsannadeśakāleṣu cārtheṣu parimitaprabhedeṣu kliṣṭākliṣṭasammohaOvigamāt* śrāvakādīnāṃm api sarvvathā hatāndhakāraprasaṅgaḥ atha sarvvahatāndhakāra ity ucyate evam api śrāvaOkādiṣv eva prasaṅgaḥ teṣām api sarvvattra kli-ṣṭājñānavigamā tasmāt tadvyavacchedārtham ubhayam ucyate sarvvathā

7 yady api śāstur anyeṣāṃ sammohaprahāṇāsaṃbhavas tathāpi sarvvahatāndhakāra ity ucyamāne śāstuḥ praOhāṇasampad eva dyotitā syān na jñānasampan na prahāṇasampad eva jñānasaṃpadaṃ gamayiṣyati tadavināBhāvitvā+t* O yady asya tad evaṃ tathāpi yasyāBhāvād yasya vā prahāṇād ā bodher asampannātmahitapratipattiḥ pratipakṣaṇa

8 lābhena tasya bhāvāt tasya ca prahāṇāc chāstu prahāṇajñānaviśiṣṭā svahitapratipattisampad udbhāvitā O svarūpato vā jñāpitā syād iti nanu śrāvakādīnām api sarvvattra jñeye kliṣṭākliṣṭasammohaprahāṇam asty eva aprahīOṇe hi kasmiṃści prakāre teṣām aśaikṣatvam eva na syāt* yady epy etad evam iha tu samudācārapra+hā+ṇaṃ

9 vivakṣitaṃ prāptitadālaṃbanakleśaprahāṇaṃ tu na vivakṣyate śrāvakādibhiḥ samānatvān nanu ca śrāvakādīnāOm api sarvvattra jñeye atyantaṃ kliṣṭasya tamasaḥ punaranutpattidharmmatvā [..] samudācāraprahāṇam asti ata āha | O śrāvakapratyekabhddhā api kāmaṃ sarvvattra hatāndhakāra iti samyagapavādaphalaṃ śrāvayantīti śrāvakāḥ

10 ātmānam ekaṃ prati baddhā iti pratyekabuddhāḥs te hy ātmānam ekaṃ damayanti nānyān* kāmam iti yady apīOty arthaḥ abhyupetya parihāravivakṣayā kliṣṭasammohātyantavigamād iti sarvvahatāndhakāra iti darśayati yaOdi hi śrāvakādīnāṃ sarvvattra kliṣṭasammohātyantavigamo na syāt* kleśakarmmajanmasaṃkleśavigamo pi na syāt*

A5a

1 kliṣṭasammohanimittatvāOt* kleśajāmakarmmajanmasaṃkleśānāṃ kathaṃ punar akliṣṭājñānasadbhāvāc chrāvakapratyekabuddhānāṃ saṃkleśettrayād vyativṛttir bhavati kliṣṭaOsyaiva saṅkleśahetutvāt*

kliṣṭam eva hi satyārthadarśanavipakṣatvāt* sakleśahetur nākliṣṭaṃ satyārthadarśanāvipakṣatvāt*

2 tad dhi buddhadharmmādijñānavipakṣa eveti satyārthād anyattra jñānapravṛtteḥ vibaṃdhabhūtatvād buddhānām eva tad āvaraṇam uOcyate na śrāvakapratyekabuddhānāṃ śrāvakapratyekabuddhānān tu kliṣṭam eva jñānam āvaraṇan na tu sarvvatheti kiṃ hatāndhakārā iti O sambaddhyate prakṛtatvāt tathā hy eṣām iti vistaraḥ tathā hīti yasmād ity arthaḥ buddhadharmmeṣv iti buddhadharmmāḥ balavaiśā

3 radyādayas te hy asarvvajñajñānaviṣayātikrāntā iti na sarvvajñād anyeṣāṃ na tu jñānapravṛttir ata evāvyāhatārtheOna sarvvajñānām eva jñānaṃ balam ucyate nānyeṣāṃ anyathā śrāvakapratyekabuddhānāṃ viśeṣa eva na syāt* sūttrāc ca uktaṅ hi sūttre O jānīṣe tvaṃ śāriputtra tathāgatasya śīlaskandhaṃ samādhiskandhaṃ prajñāskandhaṃ vimuktiskandhaṃ vimuktijñānadarśanaskandha

4 m iti pṛṣṭenoktaṃ no bhagavann iti tasmān na buddhadharmmeṣu buddhād anyasya jñānaṃ pravarttate ataś ca buddhadharmmaviṣayam aOkliṣṭam ajñānaṃ śrāvakādīnāstīti vijñāyate ativiprakṛṣṭadeśakāleṣu cārtheṣv iti tatra ativiprakṛṣṭadeśāḥ aneOkalokadhātuśatasahasravyav ahitādhārā deśāḥ nanv avijñaptir arūpiṇaś ca dharmmā adeśasthā eva kathaṃ teṣāṃ

5 deśaviprakarṣaḥ tadutpatyāśrayasya viprakṛṣṭadeśatvāt teṣām api deśa-viprakarṣa ucyate dvittrisāhasrakāOsaṃkhyādṛśo rhatkhaḍgadai-śikā iti vacanāt* nātiviprakṛṣṭadeśeṣv artheṣu śrāvakapratyekabu-ddhānāṃ jñānapravṛttiḥ sthaviOramaudgalyāyanasya svamātṛ-janmadeśāparijñānam udāhāryaṃ atītānāgatā anekakalpavyavahitavinā

6 śātmalābhāḥ ativiprakṛṣṭakālāḥ tatrāpi teṣāṃ vyāhanyata eva jñānaṃ sthaviraśāriputreṇa pravrajanapreOkṣipuruṣapratyākhyānam udāhāryaṃ yan adhikṛtyoktaṃ bhagavatā | mokṣabījam ahaṃ hy asya sasūkṣmam upala+kṣayet* dhātupāOṣāṇavivare nilīnam iva kāṃcanam iti | abuddhadharmmeṣv api pratyāsannadeśakāleṣv anantaprabhedeṣu śrāvakapra

7 tyekabuddhānāṃ bhavaty eva kliṣṭam ajñānaṃ dhātubhūmigatiyonij ātikliṣṭākliṣṭaprahāṇādibhedenānantapraObhedāḥ āha ca | sarvākāraṃ kāraṇam ekasya mayūracandrakasyāpi nāsarvvajñai jñeyaṃ sarvvajñabalaṅ hi tat*jñānam iti O vastusvarūpajñānaṃpratibaddhaṅ hi tatprabhedajñānaṃ buddhadharmmeṣv ativiprakṛṣṭadeśakāleṣu cārtheṣu vastusvarūpa

8 eva śrāvakādīnām akliṣṭam ajñānam ity anantaprabhedeṣv iti na buddhadharmmādayo bhisaṃbadhyante | prasaktapratiOṣedhaḥ na ca tattra prabhedajñānaprasaṅgo stīti buddhadharmmādisvarūpānavabodhena vā tatprabhedād avabodhasyoktarūpaOtvād anyatra buddhadharmmebhyaḥ sannikṛṣṭadeśakālā evāttrārthāḥ sambaddhyante anantaprabhedā iti ‖ evam iha

9 śrāvakādīnā catuḥprakāram ajñānakāraṇam uktaṃ jñeyarūpatā | deśadūratā | kāladūratā prabhedadūraOtā ca | ata evāha jñeyadeśaprabhedena kāladūratayāpi ca | catasro dūratāḥ proktāḥ saṃbudddhena prajānateOti ‖ yasmāc caivaṃ śrāvakādīnām buddhadharmmādiṣu bhavaty evākliṣṭam a+jñānaṃ tajñānapratiband hamāttrakārittraṃ

10 tasmān na te sarvvathā hatāndhakāOrā iti kimarthaṃ punar anekam iha sammohavastu pradarśitam ekenāpi hi pradarśitena sarvvathā

śrāvakādayo haOtāndhakārā iti gamyata eva satyaṃ gamyate sarvvattra buddhasya bhagavatos tadviparyayeṇākli+ṣṭa

A5b

1 sammohaprahāṇadarśanārthaṃ anekena vā nidarśanena suvispaṣṭaṃ jñāpitaṃ bhavatīti nāyaṃ doṣaḥ sūttre hi balābalacintāOnabhāṣye arthasaṅgrahavivaraṇapravṛttatvād ity ātmahitapratipattisampadā saṃstutyeti iti karaṇo yathoktastutiprakāroOpadarśanārthaḥ āhita ahammāno smiṃ skandhasantāna ity ātmāhitam upakārakam ātmahitāya pratipatti

2 r ātmahitapratipattiḥ yayā ātmahitaṃ prāpnoti ātmahitaṃ punar attra sarvvajñatābhipretā | tāṃ cāndhakāraghātāt prāpnoOtīty andhakāraghāto ttrātmahitapratipattiḥ tasyās tu sampat* sarvvathā sarvvattra ca prahāṇam atha vā ātmahitaṃ sammohapraOhāṇaṃ tac ca yadṛcchayā varapradānaprabhāvena vā kin tarhi pratipakṣalābheneti pratipakṣalābho ttrātmahita

3 pratipattiḥ tasya tu sampat sarvvaviṣayasya sarvvaprakārasyājñānasya pratipakṣatvaṃ atha vā ātmahitā pratipattir āOtmahitapratipattiḥ bodhicittam upādāya yāvad vajropamaḥ samādhiḥ sarvva eva bodhisatvamārgas tasya sampat phalaniṣpaOttir anantaroktā | jñānasaṃpat prahāṇasaṃpac ca tayātmahitapratipattisaṃpadā saṃstutyeti hetau tṛtīyā guṇāti

4 śayoktiḥ stutiḥ tasyā stutyaguṇasampaddhetuḥ karaṇe vā atha vā ātmahitaṃ niruttaraṃ jñānaṃ prahāṇaṃ ca pratipattiOs tadadhigamaḥ tatprāptiḥ sampat prakarṣaḥ anuttarajñānaprahāṇaprāptitaḥ nanu ca bodhisatvānāṃ prayogas tatphalaṃ ca sarvvaṃ O parārtham eva

yathoktaṃ puṇyaṃ ca yat puṇyaphalaṃ ca sodho sarvvaṃ parārthaṃ tavanma nātmahetor iti indravajrā tat katham ātma+hitā pra

5 tipattir ucyate uddeśataḥ parahitāya satī pratipattiḥ bodhisatvānām anuṣaṅginā phalena ātmahitaphalatvād āOtmahitapratipattir ucyata iti nāyaṃ doṣaḥ yathoktaṃ ‖ guṇā prajñāmukhyā yad anuparataṃ tvām upagatāḥ jagatkāryeOṣv eva vyayam upagatās te ca bhavataḥ na cātaḥ puṇyānāṃ phalam agamad anyattra bhavato | jagadbhūtyai ceṣāṃ na pariṇamanaṃ

6 vyartham abhavat* ‖ yathānyāsam evāstu punas tam eva bhagavantam iti punaḥśabdas tasyaiva bhagavataḥ prakārāntareOṇa stottrābhidhānasṃsūcakaḥ parahitapratipattisampadā stautīti parahitāya pratipattiḥ parahitapratipattiḥ O parahitaṃ punar nnirvvāṇabhūmipratiṣṭhāpanaṃ satvānāṃ yad āha saṃsārapaṃkāj jagad ujjahā+reti ‖ parahitaprayo

7 gaḥ parahitapratipattiḥ tasyās tu sampaj jagato niruttarārthasaṃpādanaṃ saṃsāro hi jagadāsaṃgasthānatvāOt* duruttaratvāc ca pamkabhūta iti saṃsaraty ebhir asmiṃn vā jagati saṃsāraḥ paṃcopādānaskandhāḥ gatipaṃcakaṃ vā O āsaktir āsaṅgaḥ āsajyate vānayety āsaṃgaḥ ātmātmīyatṛṣṇāspadabhāvāj jagata āsaṅgasthānaṃ ātmātmī

8 yadṛṣṭisthānatvād yuruttaraḥ satkāyadṛṣṭivaśena nirodhottrāsā tadanuttaraṇataḥ āsaṅgasthānaduruttaratvāObhyāṃ paṅka iva paṅkabhūtaḥ saṃsāraḥ atha vā saṃsṛtiḥ saṃsāraḥ anavarādya ājavaṃjavībhāvaḥ kṣaṇāvasthānikāOyasabhāgānāṃ pūrvvotpannavināśād anyeṣāṃm avyavahita ātmalābha ity arthaḥ paṅkasāmarthyāc ca saṃsāraḥ pa

9 ṅka eveti paṅka ucyate yathā hi paṃka udake snehavaśād āsaṃgasyāvasānātmaḥ sthānaṃ bhavati tatrāvamagnāOnāṃ ca

{ca} jaradgavādīnāṃ svavispanditair dduruttaraḥ evaṃ saṃsāro pi bhavatṛṣṇāsnehavaśāj jagata āsamgasthānaṃ ○ kudṛṣṭivispanditaiś ca duruttaraḥ atha vā satkāyadṛṣṭyā ātmātmīyatvenopādānāt tattraiva jagan nimagnam ity ā

10 saṃgasthānam ātmatṛṣṇāsamudācārād duruttaraḥ tada○viyogāśayatvāt* atha vā tṛṣṇāśayatvād āsaṅgasthānaṃ tata udvegābhāvād asminmānā duruttaras tasya saṃsā○ranniḥsaraṇadeśanāśravaṇ avibandhabhūtatvād atha vā satkāyadṛṣṭivaśād āsaṅgasthānaṃ satkāya+dṛṣṭyā

A6a

1 tannirodhāt trasanataḥ śīlavrataparāmarśvena vicikitsayā duruttaraḥ anyamārggasaṃśrayaṇān mārggasaṃśayāc ca tathā hy u○ktaṃ agaṃtukāmatā mārggavibhramo mārggasaṃśaya ity antarāyā mokṣasya gamane tas trideśanā atha vā yathaivaṃ paṅkaḥ aviśle○ṣanāntaḥ āsaṅgasya sthānaṃ parāśrayeṇa cottaraṇā duruttaraḥ evaṃ saṃsāro py anunayasaṃyojanavaśā

2 j jagadāsaṅgasthānaṃ samyaksaṃbuddhāśrayeṇa cottaraṇā duruttaraḥ udumbarapuṣpavad buddhotpādasya durlabha+tvā○d atha vā sarvvakleśair eva jagataḥ saṃsāra āsaṅgasthānaṃ kleśānām anyatarasadbhāve pi saṃsārāviyogān upacitapu○ṇyajñānasaṃbhārāṇāṃ buddhotpādam antareṇa ca mārggānutpatteḥ svayam mokṣasambhārānavabodhād uttara

3 s tattrāvamagnaṃ jagad attrāṇam anukaṃpamāna iti avamagnam avagāḍhaṃ tādātmye+na vyavasthitam ity arthaḥ ○ jaṅgamītīti jagat* kṣaṇāvasthānikāyasabhogānavasthānato py arthagamanād attrāṇam aparāyaṇam anākkrandaṃ anukaṃpa○māno nuvaipamānano nu-

glāyan karuṇāyamānaḥ saṃsārapaṅkā jagad ujjahāreti sati sūttre attrāṇam anu

4 kampamāna iti kuta etad gamyate parahitapratipatter anukaṃpānimittatvāt* yā tv anukaṃpānirapekṣā parahiOtakriyā sā svārthaniṣpatyupāyaḥ sa evānuttarasvārthaprāptānāṃ bhagavatān na sambhavatīti labhyata etad attrāṇam anukaṃOpamāna iti satāṃ praśastānāṃ pūjyānāṃ sūttrādīnāṃ dharmmāṇāṃ deśanā prakāśanā prasthāpanā sadharmmade

5 śanā sadharmmadeśanenaiva hastapradānāni hastapradānānīva hastapradānānīti kṛtvā saṃsārapaṅkamagnābhyuOddharaṇasaṃbaṃdhena paṅkanimagnoddharaṇavyāpārarūpakaṃ hastapradānānīva hastapradānānīti bahuvacanaṃ vineyabhedaOvad deśanābhedapradarśanārthaṃ yathoktaṃ caritapratipakṣas tu dharmmaskandho nuvarṇṇita iti asmadādiṣu saṃsā+rā

6 vastheṣv eva kathaṃ saṃsārapaṃkāj jagad ujjahārety asya virodhasya nirākaraṇārtham āha yathābhavyam abhyuddhṛtavāOn iti pradeśe pi pradeśivad upacārā niravaśeṣe ṣajagaddhitāśayapravṛttatvād vādharmmadeśanāviśeṣād dhideśaḥ kriyate O jagad ujjahāreti sakalajagadudharaṇasāmarthyam adhikṛtya evam ucyate divasakaravat* tathā hi divasakaraḥ

7 saty api kamalavikāsanasāmarthye yad eva paripakvan tad eva vikāsaty evaṃ bhagavān api sakaladuddharaṇaOsāmarthye ya eva paripakvasantānās tān evoddhṛtavān nānyānīti attra ca vīpsā yo yo bhavyaḥs taṃ tam uddhṛtavān ity arthaḥ O kaḥ punar bhavyaḥ paripakvamokṣabhāgīyakuśalamūlaḥ abhavyās tu svātmāparādhā satvavinayanopā+ya

8 kauśalaniṣṭhāprāptaiḥ buddhair api bhagavadbhiḥ saṃsārapaṃkād urddharttuṃ na śakyante yathoktaṃ bāhyaṅgabalasākalyaṃ ○ samyak saṃpāditaṃ tvayā | adhyātmabalavaikalyād bālāḥ vyasanabhāgina iti varṇārhavarṇastotra te punar ye mithyātvaniyatāḥ anāhitāpari○pakvamokṣabhāgīyakuśalamūlāḥ rūpārūpyopapannāś ca tattra da+rśanamārggānutpādād ato bhavyān eva bāhyā

9 dhyātmikasaṃpadyogād abhyudddhṛtavān āha ca ‖ varṣaty api hi parjjanye naivābījaṃ prarohati utpāde pi hi buddhānāṃ ○ [..]bhavyaḥ phalam aśnute ‖ atha vā yo yena prakāreṇa bhavyaḥ tan tenaivābhyuddhṛtavān* skandhadeśanayā dhātvāyatanapratī○tyasamutpādādideśanayā vety anena ca bhagavato baṃdhyatāṃ dharmmadeśanāyāḥ

10 khyāpayati | atha vā śrāvakapratyekabuddhabuddhagotrakatvā tripra○kārāḥ satvāḥ teṣāṃ tu yo yena yānenottarttuṃ bhavyas taṃ tenaivābhyuddhṛtatvān ity anena sarvvasatvopakārakatvaṃ anu○ttaraṃ ca kalyāṇamitratvaṃ bhagavataḥ

A6b

1 prakāśitam evaṃ hy uktaṃ kalyānamittraṃ yat prājñaṃ niyunakti na caiva yat* pramāde pāpacaryyāyāṃ śakyaṃ cāpy avare guṇa iti ‖ ○ ya evam ātmaparahitapratipattisaṃpadā yukta iti karaṇo yathoktaprakāropapradarśanārthaḥ jñānaprahāṇasampa○dā

2 yuktatvād ātmahitapratipattisampadā yuktaḥ abaṃdhyasaddharmmadeśanāvaktṛtvāt parahitapratipattisaṃpadā yuktaḥ ○ śirasā praṇipatya ity anena kāyakarmmaṃ darśayati evaṃ ca kāyavāṅmanobhiḥ śāstrārambhe śāstuḥ + pūjā vihitety u○ktaṃ bhavati namaskāro vākarmmeti śirasā praṇipatyety asya vyākhyānam ayukta

3 m ity anye nedam ayuktaṃ namaskāro hi kāyacitta[p]rahvatā sā kadācid vācā prarūpyate kadācic chiraḥprabhṛtibhiḥ ○ iha tv ādaraviśeṣapradarśanārthaṃ namaskṛtyeti śirasā praṇipatyety āha yo pi manyate na praṇipatyaśabdayogī ca○turthī yukte ti naiveyam upapadalakṣaṇā kiṃ tarhi kārakalakṣaṇaiva kriyām api hi karmmopācaraṃti yuddhāya

4 sannahyati patye śeta iti yathā praṇipatyaśabdasya namaḥśabdena tulyārthatvād vā na doṣaḥ yogagrahaṇā○c cānyasminn api tadarthe caturthī bhavatīti jñāpayati yathārthāśāsteti yo yathārtho vyavasthitas taṃ tathaiva vyapadiśati | ○ nānyatheti yathārthaśāstā atha vā yathārthaṃ yathāprayojanaṃ vinayatīti yathārthaśāstā na hi śrāvakabodhyarthikaṃ

5 pratyekabuddhabodhau vinayatīty evam anyattrāpi vaktavyaṃ kiṃ punar idaṃ svaparārthapratipattisaṃpadvyatirekeṇa ○ yathārthaśāstṛtvaṃ na khalu tadvyatirekeṇa anena hi yathārthaśāstṛtena parahitapratipatyupāyam asyāviṣkaroti ○ tatra parahitapratipattiḥ kāruṇikasya + parebhyaḥ saddharmmadeśanā tadupāyo yathārthaśāstṛtvaṃ kathaṃ pu+na

6 r yathārthaśāstṛtvena parahitapratyupāyam asyāviṣkarotīty ata āha | yathābhūtaśāsanāc chāstā bhavann asau ○ saṃsārapaṅkā jagad ujjahāra na tv ṛddhivarapradānaprabhāveneti prabhāvaśabdaḥ sāmarthyavācī pratyekaṃ ca parisamā○pyate na ṛddhiprabhāvena na balapradānaprabhevaineti yady api tathāgatādhiṣṭhānāt satvāḥ kṣaṇaṃ vigatadveṣā

7 dicittā bhavanti paracittaṃ ca jāna+nti na tu bhagavadadhiṣṭhānena teṣāṃ kleśaprahāṇaṃ bhavati kin tarhi saddharmma-○deśanānvarthapratipattitaḥ kleśāḥ prahīyante tathā hy uktaṃ dvau hetū dvau pratyayau samyagdṛṣṭer utpādāya parataś ca ○ ghoṣaḥ

adhyātmaṃ ca yoniśomaskāra iti na ca kleśaprahāṇam antareṇa saṃsārapaṅkaviyogo sti tasmā

8 dyathābhūtaśāsanādevaśāstābhavanasausaṃsārapaṃkājagadujjahāreti ṛddhir ākāśagamanādikā ○ varapradānaṃ yathā maheśvarādibhiḥ rāvaṇādīnāṃ devadibhir abadhyatā anye tu ṛddhi+varapradānāt prabhāvaṃ pṛ○thag evecchanti yathā maṇyauṣadhiprabhāvāt* jvarādivigama iti kleśair asamānāśrayatvāt* ṛddhyādī

9 nāṃ na kleśapratipakṣatvaṃ sambhavati yadāśrayo rogahetuḥ tadāśraya evārogyahetuś cikitsādiṣv iṣṭo ○ dṛṣṭaś ca na bhinnāśrayaḥ evam ṛddhiṃ paśyatām api pratipakṣodayam antareṇa na kasyacit kleśiprahāṇaṃ dṛṣṭaṃ nāpi va○rapradānabhāvena ‖ nidānavirodhināṃ ca tatphalavirodhitvaṃ dṛṣṭaṃ na ca ṛdhyādīnāṃ kleśanirodhena vi+ro

10 dho sti yathā aśubhānityādisaṃjñābhāvanāyāḥ nevopadeśam antareṇa ○ tadbhāvanā ṛddhyādeśanābhyāṃ hi satvānām āvarjjanamāttraṃ syān na cāvarjjanamātreṇa kleśaprahāṇaṃ kleśānāṃ ca saṃsā○ramūlatvāt* kleśaprahāṇam antareṇa na saṃsārapaṅkottraraṇa+m a+sti

A7a

1 tasmā narddhivarapradānaprabhāvena saṃsārakaṃpaṃkābhyuddharaṇam astīti atra ca śloke nyaśāstṛśāsanaśiṣyebhyo ○ bhagavatas tacchāsanasyatacchiṣyāṇāṃcaviśeṣauktaḥjñānaprahānasampannatvāt saṃsārapaṃkottaraṇopāyatvāt saṃsārapaṃko○ttīrṇṇatvāc ca anye tu śāstṛpratijñāḥ na jñānaprahāṇasampannāḥ na tacchāsana paṃkottaraṇopāyaḥ na tacchiṣyāḥ

2 saṃsārapaṃkottīrṇṇā ity arthato darśitaṃ bhavati a+tha vā deśanāyā āśrayanidānābhidheyādhiṣṭhānapra○yojanaviśeṣapradarśanād anyadeśanābhyo viśeṣa uktaḥ tāthāgate śāsane satvānām abhipra-

sādanotpādanārthaṃ tatra ○ āśrayaḥ anuttaraparahāṇasamatvāgato bhagavān* nidānaṃ sarvvatrāvyāhataṃ jñānaṃ abhideyaviparīto rthaḥ duḫkha

3 śūnyānātmādikaḥ adhiṣṭhānaṃ saṃsārapaṅkanimagnaḥ satvāḥ prayojanaṃ saṃsārapaṅkoddharaṇaṃ atha vā jñānasa○mprahāṇasamparopakārasampat* ttrailokyaśāstṛtvaṃ ca aviparītaṃ śāsanāt trailokyaikaśāstṛtvaṃ atha vā sarvvattra hatāndhakāra i○ty avyāhatajñānatvāt satvānām aikāhikāmuttrikanaiśreyasikaniravaśeṣā rthakaraṇaśaktir u+ktā | sarvvahatāndhakā

4 ra ity anena anunayapratighābhāvāt sarvvasatveṣu samacittatā na hi sarvvathā hatāndhakārasyānunayaprati○ghasaṃbhavo sti | parakāryaniṣṭhāhetutvaṃ parakāryaniṣṭhākaraṇopāyaś ca atha vā jñānasaṃpat prahāṇasampac ca sānumānā pa○ridīpitā yathārthaśāstṛtvenasaṃpad anumīyate satvānāṃ saṃsārapaṃkoddharaṇena prahāṇasaṃpat nna hy uttīrṇṇasaṃsā

5 rapaṅkaḥ tasmāj jagabhyuddhartuṃ samarthaḥ paṅkastha iva paṃkāvamagnaṃ atha vā jñānaniṣṭhā prahāṇaniṣṭhā paropa○kāraniṣṭhā paropakāraniṣṭhā ceti | tasmai namaskṛtyety uktaṃ samānakartṛtvayoś ca kriyayoḥ pūrvvakākāyāṃ kriyāyāṃ ktvā ○ vidhīyate tadyathā snātvā bhuṅkta ity ataḫ karttavyāntarāpekṣayāha kiṃ kariṣyāmīti ācāryo py āhaḥ || śāstraṃ prava

6 kṣyāmīti śiṣyaśāsanād antevāsivinayanāc chāstram etad uktaṃ bhavati hi+taprāptihetau ahitaparityā○gahetau ca samyaganuśāsanāt* doṣaduḫkhebhyaś ca ttrāṇāc chāstram āha ca hitāhitaprāptityāgahetvor bhūtānuśāsa+nā○t trāṇāc ca doṣaduḥkhebhyaḥ śāstraṃ śastram ato nyathā | tat punaḥ prakāraśaḥ pravibhajya vā vakṣyāmi vakṣyāmi śāstrāneka

7 tvādavacchedārthaṃpṛcchatikatamacchāstramitiabhidharmmakośaṃ abhidharmagrahaṇaṃ vinayādiśāstravyavacchedāOrthaṃ kośagrahaṇam abhidharmmapratyāsabhāvajñāpanārthaṃ kimartham idam ārabdhaṃ vistīrṇṇasyābhidhaṃrmmasyābhisaṃkṣipyārthaṃ evaṃ hy anekakāOryavyāsaktacetasā mandabuddhīnāṃ cānugrahaḥ kṛto bhavatīti tad atra yasya stutiḥ yathā ca yadarthaṃ ca tad anena ślokeno

8 padarśitam abhidharmmakośam ity ukte samāsāvayavatvāt* dvayaṃ pratijñātaṃ bhavati abhidharmmaḻ kośaś ca ato bhidharmmaOnirākaraṇārtham āha ko yam abhidharmmo nāma avayavārthe hi nidhārite samāsārthaṃ sukhāvabodho bhavati | prajñāmalā sānucaOrābhidharmmaḥ prajñāgrahaṇaṃ prādhānyān na punaḥ prajñaivābhidharmmaḥ paṃcaskandhako bhidharmma iti vacanād dharmapravicaya iti

9 dharmmāṇāṃ pravivekena svasāmānyalakṣaṇāvabodhaḥ amaleti sāsravaparyudāsārthaṃ pāramārthikasya vivaOkṣitatvān malānām āsāsravaparyāyatvād anāsravety āha | tattra rāgādīnām āsravāṇām anuśayanād anāsravā nāma nāOsravā kiṃ punar amalā prajñaivābhidharmmaḥ na kiṃ tarhi sānucarāḥ anucarāḥ punaḥ prajñāparivāraḥ ye rūpādayaḥ

10 kālaphalādibhiḥ śubhatvena [..]prajñām anuvarttate te ttra prajñāparivāraḥ tatrānāgaOmyadhyānadhyānāntarasanniśrayāyāṃ prajñāyāṃ samyagvākkarmmāntājīvasaṃgṛhītam avijñaptirūpam apy anuparivartti vidyaOte yenaivam āha evam a+nāsravaḥ paṃcaskandhako bhidharmma ity uktaṃ bhavatīti evan ta+rhi ārūpyattrayasanniśrayaś ca

A7b

1 tuskandhatvān nābhidharmmaḥ syāO n naitad evaṃ anāsravā prajñā sānucarābhidharmma ity etat tattra na paṃcaskandhaka iti sarvvacaittāśrayatvād dhi cittam eva pradhāOnam atas tad evāmalaṃ

2 sānucaram abhidharmma ity astu kāryadarśanālaṃbanābhisamayaḥ sāmarthyād anyebhyaOś cittacaittebhyaḥ prajñāyāḥ prādhānyam ataḥ prajñeva sānucarābhidharmma ity ucyate kāryābhisamaya eva hi rūpajātyādīnāṃ daOrśanetarau cittādīnām ity anyasminn arthe na cittasya prādhanyam asti prajñāyāḥ darśanavad vedanādīnām apy anubhavāda

3 ya iti ced aṃdhakalpatvāt* vedādīnāṃ satyaparicchede sāmarthyābhāvān nānubhavādiko vedādīnāṃ tṛtīyo bhisamayaḥ O duḵkhādilakṣaṇāvabodhoḥ hi satyaṃparicchedapravṛttatvāt prajñāyāḥ pradhānaṃ darśanābhisamayaḥ prajñāparigṛhītāś ca vedaOnādayo yogapadyenāpi prapadyamānās tattra tattra nīyanta iti tad anabhisamayaḥ pradhānaṃ tasmāt sādhūktam anāsra

4 vaṃ prajñendriyaṃ sānucaraṃ pāramarthiko bhidharmma iti eṣa tāvat pāramārthika iti paramārthaprayojanaḥ nirvvāṇapraOyojanatvāt pāramārthikaḥ paramārtha eva pāramārthika vainayikavavat kutaḥ punar etad vijñāyate anāsravā prajñā sānucarāObhidharmma iti śaṃkrādipravāraṇād ya nv aham enam abhidharmme bhivinayet pravārayeyam iti mārgge mārggaphale ca pra

5 tiṣṭhāpayeyam iti arthaḥ pāramārthika iti viśeṣaṇāt sāṃketiko py astīti jñāpitaṃ sāṃketika iti aupaOcārika sāṃvyavahārikaḥ sāmayika ity arthaḥ yāpi ca śrutacintābhāvanāma+yī sāsra+veti bhāvanāmayyā eva dvaividhyāOt sāsraveti viśeṣaṇaṃ anāsravāvacchedārthaṃ na sarvvattraivotpattivaśena cāttra śrutādimayīnāṃ prajñānām anukramaḥ

6 na hy etāṃ prajñāṃ viśeṣān anāgamyānāsravotpadyate āsāṃ tu lakṣaṇaṃ nāmobhayārtha.iṣayā śrutamayyādiOkā dhiya iti vakṣyate anyety āgamād yuktidhyānād bhāvanātaś ca niścayaḥ śrutamayyādiketi hetau mayādvidhanād upaOpattiprātilaṃbhikī ceti upapatyā pratilaṃbhaḥ samanvāgataḥ yasyāḥ na prayogataḥ upariṣṭā+t kāmadhātāv upa

7 padyamānaḥ + kleśopakleśat pāṃcagatikām api pratilabhate sammukhībhāvas tu gatiniyamena kāmadhātor upaOsraṣṭāsu bhūmiṣv utpadyamāno yattrotpadyate tattratyām eva pratilabhate vihīnapūrvvām eva ca pratilabhate nāpūrvvā O ata eva copapattipratilaṃbhikety ucyate pratiśabdasya punararthatvāc cakṣurādivat pratigati pratinikāyasa

8 bhāgam asyāḥ pratilaṃbham upapattāv anye vavarṇṇayanti sānucarety aṃte padiṣṭaṃ śrutamayyādikāsv api sambadhyaOte tattra yathā upapattipratilaṃbhikā sānucarāc catuskandhasvabhāvā evaṃ śrutamayī cintāmayī ca bhāvanāmayī tu Opaṃcaskandhikāsāmantakadhyānadhyānāntareṣu dhyānasamvarasadbhāvāḥ sa sāmantakeṣv ārūpeṣu catuskandhakaḥ

9 yac ca śāstraṃ jñānaprasthānādi tat punar nāmapadavyaṃjanakāyātmakatvād viprayuktasaṃskārasvabhāvaṃ vāksvaObhāvatvād vā śabdasvabhāvaṃ tathā hy uktaṃ tāni vāṅ nāma vety eṣāṃ rūpasaṃskāre saṃgraha iti attrāpi saparivāOragrahaṇānuvṛtteḥ śāstram api dviskandhaka ekaskandhako veti manyante śāstraṃ hy arthadyotakam iti prajñā

10 saṃbhāra iṣyate na ca jātijātyādayo viprayuktāḥ arthadyotanasamarthā iti ciṃtyam etat* nanu ca O prajñāparivārabhūtā api jā+tyādayo naivārtham ālaṃbante cittacaittavad atha vābhidharmmatveneṣyaṃte na O

hy arthālaṃbanatvād upapattipratilambhikādikā prajñā abhidharmma iṣyate kiṃ tarhy uttarottare prajñāhetutvā

A8a

1 t sarvvaś cāsau kalāpo bhinnaphalatvād uttarottarāyāḥ prajñāyās saparivārāyā hetur bhavatīti na prajñāparivāraObhūtānāṃ jātyādīnām abhidharmmatvavirodhaḥ tad api tatsaṃbhārabhāvād abhidharmma ity ucyata iti śāstram apy anāsravāyāḥ saṃbhāOrabhāvād abhidharmma ucyate yathaiva hy upapattipratilambhikī prajñāṃ hitvā jñānaprasthānādivacogatam adhyetuṃ

2 na śakyam iti pāraṃparyeṇān āsravāyāḥ prajñāyāḥ saṃbhārabhāvād upalabdhipratilaṃbhiky abhidharmma iṣyate | O evaṃ śāstram arthābhidyotakatvāt sākṣāt pāraṃparyeṇa ca śrutādimayīnāṃ prajñānāṃ hetubhāvam upagamacchad anāsravāyāḥ prajñāyā O saṃbhārabhūtam ity abhidharmma ucyate yathā ca yad evānāsravāyāḥ prajñāyāḥ śāstraṃ saṃbhārabhūta tad evābhidharmmaḥ evaṃ upa

3 pattipratilaṃbhikyādīnāṃ prajñānām* yaiva pāramparyeṇa sākṣāt cānāsravasya prajñendriyasya saṃbhārabhūtā saivābhiOdharmmo nānyeti evan tarhi sarvvasyaiva tathāgatasya sūttrādivacogatasyānā sravaprajñāsaṃbhārabhāvād abhidharmmatvaṃ evam etat tathāOpi tu prāyeṇa sūttraṃ vineyābhiprāyābhimukhaṃ abhidharmmaḥ puna dharmmalakṣaṇābhimukha eveti tatraivā+bhidharmma iti

4 saṃjñā nirūḍhāḥ tasmān nānya+ttra prasaṅgaḥ bhadantasaṅghabhadras tv āha | yeti laukikī bhāvanāmayī apīti cintāmayī O ceti | śrutamayī ceti śrutamayī yac ca śāstram ity attra caśabdād upapattiprātilambhikī gṛhyata iti kimartham punar attra yety aOnena bhāvanāmayy eva

gṛhyate nānyā tasyā eva sākṣā+tkāraṇabhāvād evan tarhi yā na sākṣād bhāvanāmayīkāraṇāṃ ta

5 dgrahāṇāṃrthaṃ punar yatnāntaraṃ karttavyaṃ [..]yate tasmād yā tu sākṣāt pāramparyeṇa vā anāsravasya prajñendriyasya ○ saṃbhārabhūtā prajñā sā aviśeṣena yety anena gṛhyate etad uktaṃ bhavati na kevalam anāsravaiva prajñābhidharmmaḥ kin tarhi tatsaṃ○bhārabhāvād yāpi ca sāsravā prajñā sāpy abhidharmma iti dvāv api nipātau tulyārthau nirvvacanaṃ tu nirbhaidyaniścitaṃ

6 vacanaṃ saṃjñāsanniveśanimittākhyānam ity arthaḥ svalakṣaṇa-dhāraṇād dharmmaḥ svabhāvaṃ nātivarttata ity a+rthaḥ ○ tad ayam anāsravaḥ prajñātmakaḥ saparivāro bhidharmmaḥ paramārthadha-rmmaṃ vā nirvvāṇaṃ dharmmalakṣaṇaṃ vā pratyabhimukho dha-rmma ity a○bhidharmmaḥ paramaśabdaḥ prakṛṣṭapa+ryāyaḥ artha-śabdo jñeyaparyāyaḥ yathā manovijñānasyārthaḥ sarvvadharmmā iti

7 dharmmaśabdo vastuparyāyaḥ utsṛṣṭajñeyavastv iti yad uktaṃ tad uktaṃ bhavati paramārthadharmmam iti tat punaḥ ○ kim ity ata āha nirvvāṇam iti vāśabdo vikalpārthaḥ nirvvāṇaṅ hi kuśalanityatvāt sa-rvvasaṃskṛtābhisaṃskṛtebhyo dharmmebhyaḥ ○ utsṛṣṭaṃ sarva-saṃskṛtaparityāgena vā tadabhyupagamād utkṛṣṭaṃ a++tha vā paramaṃ lokottaraṃ jñānaṃ tasyārthaḥ para

8 mārthaḥ duḥkhasamayamārggā api tadartha ity ata āha | nirvvāṇam iti atha vārthaśabdaḥ prayojanavācī para○maḥ na hi tado nyad viśiṣṭa prayojanam asti tat punas kim ity ata āha nirvvāṇam iti atha vā kūśalānāsravatvāt paramo mā○rggaḥ tatprayojanatvān nirvvāṇaṃ paramārthaḥ mārggabhāvanāyāḥ ++ vimuktyarthatvān nirggataṃ janmapaṭadhānād iti

9 nirvvāṇaṃ dharmmaśabdaś ca sarvvattra avastunirvvāṇa-kalpanāparyudāsārthaḥ dharmmalakṣaṇaṃ lakṣyate aneneti lakṣaṇaṃ ○ sāsravāṇām anityādyākāro hetvādyākāraś ca anāsravāṇāṃ śāntā-dyākāro mārrgādyākāraś ca abhīty ayam upa○sarggaḥ ābhimukhy tattra nirvvāṇaprāpaṇā nirvvāṇābhimukhyaṃ dharmmalakṣaṇābhisamayā dharmmalakṣaṇābhimukhyaṃ a

10 nye punar ā++huḥ pāramārthikayor api paramārthadharmma-nirvvāṇaprāpaṇābhimukhyaṃ sannikṛṣṭaviprakṛṣṭa○bhedas tu viśeṣaḥ tadubhayasyāpi ca dharmmalakṣaṇālabanābhimukhyaṃ śāstrasaṃjñakasya tu nirvvāṇapramāṇadharmma○lakṣaṇadyo-tanābhimukhyaṃ etat tu pāramārthikasyaiva nirvvacanaṃ na sāṃ-ketikasya tatra pāramārthikasaṃbhāra[.. ..]

A8b

1 d abhidharmmaśabdapravṛtteḥ jvarasaṃbhāre dadhittraṣu sau jvara-śabdaḥ tasmād i[.]yam etat* atha tatsaṃbhārabhāva evānena pra-kāreṇa ○ [.. .. .. ..] evam api nirvvāṇalakṣaṇābhimukhyā [.. .. .]yā-bhidharmmatvaṃ kin tarhi saṃbhārabhāvād evety āyam [..] parihāra aneka○samāsopapatteḥ samāsa[.. .. .. .]āha idan tu śāstraṃ katham abhidharmmakośa kenānyenety arthaḥ atha vā prajñā

2 saṃbhārabhāvād idam api śāstram abhidharmma eva jñāna-prasthānādivat katham abhidharmmakośam ity ucyata ata āha | ○ tasyārthato sminn ityādi tasyety śāstrasaṃjñakatvāsyānantaratvā pūrvvattra ṣaṣṭhītatpuruṣaḥ uttarattra bahuvrīhiḥ arthata i○ti na vyaṃjanataḥ praveśāsaṃbhavāt* arthato pi yathāpradhānaṃ na sākalyena arthānāṃ tu prādhanyaṃ yadvyutpattāv ane

3 kārthavyutpattir bhavati tato hy etan nirākṛṣṭaṃ pradhānārthanāmapadavyaṃjanādānataḥ kośa iva kośaṃ asikośaOsādharmmyā tad yar yato niṣkṛṣyate yasmiṃś ca praveṣyate sa tasya loke kośa ity ucyate | tad evaṃ dvividhābhidharmma uOktaḥ pāramārthikaḥ sāṃketikaś ca sāṃketiko pi dvividhaḥ prajñāśāstrātmakatvāt* śāstrasyāpy āśrayāśṛtatvāt samā

4 sadvayenārthāvadhāraṇaṃ kṛtaṃ kimartham puna bhidharmmopadeśa ityādi kiṃprayojana iti pariphalguprayojaOnāny api hi śāstrāṇi vidyante anarthaprayojanāni cety ataḥ prayojanapariprasnaḥ kena cāyaṃ prayojana uddiṣṭaOs tatpūrvvaṃ deśita prayojanādhikārā api hi pravṛttayo na sa++rvvā phalavaṃtyo nāpy anāptābhimatopadiṣṭāḥ

5 svamārggādiprayojanāḥ prāyopaveśāgnipra+veśādaya ity upaveṣṭur anveṣaṇaṃ ācāryasaṃghabhadras tv āOha | dharmmāḥ pratisaraṇaṃ na pudgalā iti vacanān naitad anveṣṭavyaṃ kena cāyaṃ prathamata uddiṣṭa iti sa eva parihāram āha | O pudgalaprāmāṇikān adhikṛtyaivam uktam iti tac ca na sūttrārthā++parijñānā tatra hi buddhopadiṣṭā eva dharmmāḥ

6 pratisaraṇam uktāḥ buddhopadiṣṭatve niścite yat tad avirodhi tadanyopa+diṣṭam api grāhyaṃ na virodhīty aOyam attra sūttrārtha uktaṃ ca bhagavanmūlakā bhadanta + dharmmā bhagavannettrikā bhagavatpratisaraṇā iti tasmād anveṣṭavyaOm etad vipratipatteḥ ayaṃ kilābhidharmma ācāryakātyāyanīputtraprabhṛtibhiḥ kṛta iti śrutvānveṣyate |

7 yad apy uktaṃ pudgalaprāmānikān adhikṛtya na doṣa iti yad bhagavatā bhyāmāṇyena pratiṣiddhaṃ tad eva prāmāOṇyenābhyupagamyata ity ayuktam etat* vaktum ādriyata iti vaktum ādaraṃ karotīty irthaḥ yato na vinā dharmmapraviOcayeneti na hy attra dharmmapravicayād anyaḥ kleśopaśamābhyupāyaḥ kin tarhi dharmmapravicaya eva kleśopaśamā

8 bhyupāyo nānyo stīti vākyārthaḥ tathā hy uktaṃ bhagavatā nāham ekadharmmam apy aparijñāyāprahāya samyagduḥkhakṣaOyaṃ vadāmīti dṛṣṭāś ca evaṃprakārā nirddeśāḥ tadyathā nāṃtareṇa vyākaraṇaṃ laghunopāyena śabdāḥ śakyaṃ vijñātum iOti etad uktaṃ bhavati śabdāvabodhe vyākaraṇā nānyā laghur upāyo vidyata iti yadi na syāt kleśaprahāṇaṃ

9 tataḥ kiṃ syād ity ata āha kleśās ca laukikam ityādi dukkrāntatvā duruttaratvāc ca saṃsāro mahārṇṇava iva O dhātuttraye gatipaṃcake vā saṃsārākhya + ponaḥ punyenāvasthitaṃ satvānāṃ kleśanimittaṃ janmeti kleśāḥ lokaṃ bhramaOyantīty i uktaṃ ata iti yasmāt kleśāḥ lokaṃ saṃsāramahārṇṇave smiṃ bhramayanti taddhetor iti tasya dharmmapra

10 vicayasyārthe tannimittam ity arthaḥ śāstreti buddhena bhagavatā udita ity uktaḥ + na śāradvaOtīputtraprabhṛtayo pi śiṣyāḥ dharmmalakṣaṇam anupadiṣṭaṃ samarthāḥ pravivetum iti śāstrā buddhena śastrikaraṇīyaOtvād ayam abhidharmma udiṣṭaḥ kathaṃ punar etad gamyate dharmmapravicayān nānyaḻ kleśaprahāṇopāya iti

A9a

1 dharmmapravicayasya mohapratipakṣatvān mūḍhasyaiva ca kleśopakleśotpattisaṃbhavo nāmūḍhasyety ato nānyo dharmmapravicaOyasya devaśarmmā prakaraṇapādasya sthaviravasumittra evam anyeṣām apy anya iti katham abhidharmmo bhagavatokta ity āśaṃkāpariOhārārtham āha sa tu prakīrṇṇa ukta iti sa tv abhidharmmo vineyaprakṛtipraśnāpekṣayā viprakīrṇṇa ukto bhagavatā sthavira

2 kātyāyanīputtraprabhṛtibhiḥ ṣaḍabhijñair atītaśāstṛke pravacane praṇidhijñānena dharmmasvāmino bhiprāyaṃ dharmmatāṃ O cāvalokya piṇḍīkṛtya varggīkṛtya prakīrṇṇakādiskandhāvacchedena

sthāpitaḥ bhadantadharmmattrātodānavarggīkaraṇavad udānagāthā ○ gameṣu vinaye ca kvacit kvacit sthāna uktātās tu bhadantadharmmattrātena varggīkṛtya sthāpitāḥ evam abhidharmmo pīti buddho

3 kta evābhidharmmaḥ kilaśabdo ttra sūttrakārasya buddhokto bhidharmmaḥ ity arucisūcanārthaḫ kutaḥ punaḥ tasyayam aruciḥ ○ sthavirakātyāyanīputtrādyupanibandhaśruteḥ pratisaraṇatvenānupadeśāt sūttrāntapratisaraṇena bhavitavyam ity u○ktaṃ nābhidharmmapratisaraṇeneti nikāyāntareṣu cābhidharmme samayabhedād yuktivirodhāc ca ye hy abhidharmmoktāḥ

4 viprayuktātītānāgatāstitvārhatparihāṇyādayas te na yuktikṣamāḥ na ca yuktiviruddhaṃ bauddhaṃ vacanam astīti ○ bhadandasaṅghabhadras tv āha | + buddhānumatatvād buddhabhāṣitaḥ saṃgītiparyāyādiva buddhānumatatvam evāttra saṃpradhāryaṃ ○ saṃkleśavyavadānahetuphalaparijñānukūlatvād buddhānumata iti ced etat pū+rvveṇa tulyaṃ na ca saṃgītiparyāyā

5 disūttrapariyāgaprasaṅgaḥ buddhānumatatvā prātimokṣas cā pratisaraṇenoktatvāc cheṣasya ca tadvistaratvā○n nāsti pratisaraṇatvānabhidhānahetor anekāntaḥ abhidharmmo pi sūttravistaratvāt pratisaraṇam iti cet* buddho○ktatvāt sūttravistaratvaprasiddhaṃ buddhair ananujñātatvād vāpratisaraṇa jñānaska+++++++dhas sasaṃbhāro bhidharmma

6 iti sādhyam ataś ca jñānapratisaraṇavacān nāsya pratisaraṇatvaṃ gamyate yad apy uktaṃ sūttrasya pratisaraṇā○d ekāntād ity anena kaścit sādhanadoṣa uktaḥ anekānta iti cen nānekāntaḥ atra hi pratisaraṇatvenānabhidhānaṃ he○tuḥ tatvapratisaraṇatvenābhidhānaṃ yac ca neyārthaṃ ++++++++++ sūttraṃ tad yathārutenārthenāpramāṇaṃ

7 atadarthatvān nābhiprāyikeṇeti yat kiṃcid etat* yad apy uktaṃ sūttraviśeṣatvād abhidharmmasya pratisaraṇaOtvam uktaṃ geyādivad iti tad apy ayuktaṃ na hi jñānaprasthānādayaḥ sūttraviśeṣāḥ yasmād atītaśāstrike pravacane O āryakātyāyanīputraprabhṛ++++++++++++-tibhir upanibaddhā | uktaṃ ca bhagavatā kathaṃ + ca

8 bhikṣavo bhikṣur dharmmajño bhavati iha bhikṣur durmmaṃ jānātīti tadyathā sūttraṃ geyaṃ vyākaraṇaṃ gāthodānaniOdānāvadāneti++++++vṛttakajātakavaipulyādbhuta dharmmaupadeśān iti na cāttra dvādaśāṅge pravacane O jñānaprasthānādi++++++ko bhidharmmo ntarbhavatīti tadā jñānaprasthānādīnām abhāvān nanu ca bhagavatai

A9b

1 vodānavud viprakīrṇṇo bhihita ity uktaṃ uktam etan na tv evaṃ sauttrāntikair abhyupagamyate udānānāṃ ca sūttrādiṣu {{viprakīrṇṇa}} O viprakīrṇṇa upadeśaopalabhyate na tv evam abhidharmmasyeti nāsty sāmyaṃ yad apy uktaṃ sūttrāntapratisaraṇena bhavitavyaṃ iti nātra pratisaO++++raṇaśabdaḥ pramāṇārthaḥ kiṃ tarhi pūrvvaṃ tvam asmadgatamānasatvāt pudgalapratisaraṇo bhūd idānīṃ

2 tu sūttrāsammoṣapareṇa bhavitavyam ity ayam asyārtha iti evam api na kaścid dhetor ddoṣa uktaḥ kin tarhi O hetusamarthanam eve++++++dam ity abādhakam etad vyākhyānaṃ yadi ca buddhabhāṣito bhidharmmaḥ kimarthaṃ bhagavatābhidharmmāOsaṃmoṣa++++++++++paratve āryānando na viniyuktaḥ yad apy uktaṃ sarvvam evāttra tāthāgataṃ

3 vacanaṃ suttrāntaśabdenoktam iti etad apy abādhakam abhidharmmas tu na tathāgatavacanam iti na tasyātra saṅgraOhaḥ yad apy uktaṃ sūttrānta ity abhidharmma evoktaḥ sa hi sūttrasyāntas tena nītāneyārthasūttraparicchedād etac ca nānabhyupagaOmād ataś ca

nāsiddhārthatā hetoḥ yadi ca ++++++++++++ tatsamayabhedād ity asya hetor anai

4 kāntodbhāvanārtham uktaṃ sūttrāṇām api nikāyāntareṣu bhedo dṛśyate sūttrabhedād eva ca tatsamayabheda ○ iti attra hi parasparaviruddhapadārthābhidhānān nikāyāntareṣv abhidharmme samayabheda ucyate na tu granthabhedād ato ○ na sūttropanyāso ttra saṃbadhyate na ca sūttrānte rthavirodho +++++++ sti + nītārthasūttrāvirodhena neyā

5 rthasūttrārthābhyupagamāt* ata eva sūttrānte rthāvirodhapradarśanārtham uktaṃ bhagavatā nītārthaṃ sūtraṃ pratisa○raṇaṃ na neyārtham iti nikāyāntareṣu ca sūttram adhikaṃ nyūnaṃ vā paṅṭhyate atu parasparaviruddhārthaṃ asmān na sūttrabhedā○d abhidharmme samayabhedaḥ yad uktaṃ ye sapta bhavā iti sūttram adhīyate tair abhidharmme ntarābhavo stīti vyavasthā

6 pitam ity anena na buddhokto bhidharmma ity uktaṃ bhavati abhidharmmaś ca yadi nītārthaḥ tatra nikāyāntareṣv anya○thā cānyathā ca padārthavyavasthāyuktā atha pratinikāyaṃ nītārtham iṣyate na hi buddhānāṃ bhagavatāṃ parasparaviru○ddhābhidhānasaṃbhavo stīty asad etad atha neyārthaḥ evam apy apratisaraṇaprasaṅga durlabho vṛddhapravrajita

7 s tripiṭaka iti tathāgatād vacanād buddhokto bhidharmma iti kecit* kṣudrapiṭakādisandhivacanam etan na sū○ttratvād iti cen naitad evaṃ tasya sūttratvānabhyupagamāt sūttraviśeṣatvād vā tvanmatenābhidharmmavan na sūttraviśeṣo ○ bhidharmma iti cet tasya dvādaśāṅge pravacane ntarbbhāvād abuddhotkatvaprasaṅgaḥ sūttraśabdānabhidhānān na sū

8 ttram iti cet* geyādīnām asūttraprasaṃgā piṭakattraye ntara○narbbhāvād abuddhoktatvaṃ yad apy uktaṃ sūttravinayamātṛkā-

dharā ity uktan na kvacid uktaṃ mātṛkādharā ity uktaṃ kim puOnar mmātṛkā bhhidharmma iti kvacid uktaṃ arthād uktaṃ uktaṅ hi sthaviramahākāśyapena mātṛkā mātṛkety āyu

A10a

1 nn ucyate mātṛkā katamā catvāri smṛtyupasthānāni yāvad āryāṣṭāṅgo mārggaḥ catasraḥ pratipadaś catvāri dharmmapadāOni catasraḥ pratisaṃvidaḥ śūnyatāśūnyatā praṇihitāpraṇihitā nimittānimittam abhisamayāntikāni saṃvṛtijñānāni vyavakīOrṇṇabhāvitāni dhyānāni araṇā praṇidhijñānaṃ prāntakoṭikaṃ śamatho vidarśanā saṃgītiparyāyo dharmmaskandhāḥ

2 prajñaptaya itīyam ucyate mātṛketi na caite dharmmāḥ kṣudrake kārtsnenopalabhyante tasmād asādhv etad vacanaṃ kṣudraOkas tṛtīyaḥ piṭaka iti attra hi sūttravinayacamātṛkā grantha iṣyate nārtha ity ataś catvāri smṛtyupasthānānītyādi granthoOpalakṣaṇam etan nārthopalakṣaṇaṃ na caitāni sūttrāṇi kṣudraka ivābhidharmme vipadyaṃte sūttragrahaṇenaiva tadgra

3 haṇam iti ced evaṃ tarhi saṅgītiparyāyo pi na vaktavyaḥ sūttragrahaṇenaiva grahaṇāt* yadi cāttra mātṛkāśabdeOnābhidharmma iṣyate kimartham abhidharmmadharā eveti noktaṃ saṃgītiparyāyādivad vā jñānaprasthānādayo pi kimarthaṃ sākṣāOd eva noktāḥ na ca saṃgītiparyāyo bhidharmma iti na mātṛkābhidharmma iti śakyate pratipattum ity anenaiva diṅmāttre

4 ṇa śeṣapratiṣedho nugantavya ity alaṃ prasaṃgena prastutam evārabhyate dharmmaṃ pravicayārtham abhidharmopadeśa O ity uktaṃ dharmmās tu noktā iti tannirdhāraṇārtham āha | katame punas te dharmmā iti | sāsravānāsravā dharmmā dharmmagrahaṇe O

nuvarttamāne punar ddharmmagrahaṇaṃ dharmmamātram evedaṃ neha ātmā vā ātmīyaṃ vā vidyata iti jñāpanārthaṃ sāsravāś cā

5 nāsravāś ca dvividhā eva dharmmāḥ anyavikalpābhāvāt* + kimarthaṃ punaḥ skandhanirddeśena noktāḥ paṃcaskandhā iOti sarvvadharmmāṇāṃ teṣv asaṃgrahād evaṃ tarhi dhātunirddeśa āyatananirddeśo vāstu na tatrāpi saṃkleśavyavadānapakṣasaṃkarāOd iha tu saṃkleśavyavadānapakṣayor asaṅkareṇa nirddeśo vivakṣitaḥ sakleśapūrvvakatvād vyavadānasya pūrvvaṃ sāsrava

6 grahaṇaṃ eṣa sarvvadharmmāṇām iti na hi kaścit sāsravānāsravaprabhedavyatirikto sti dharmma iti darśayati vyāOsanirddeśo py asti sarvvadharmmāṇāṃ dhātvāyatananirddeśa iti viśeṣaṇaṃ samāsanirddeśa iti anavadhāraṇaṅ hi vākyaniOṣphalam ity avaśyam attrāvadhāraṇena bhavitavyaṃ tattra yady evam avadhāryate ayaṃ samāsanirddeśa evety etad ayu

7 ktam avadhāraṇaṃ yathā hi dhātvādinirddeśam apekṣyaitat samāsavacanam evaṃ dharmmanirddeśam apekṣya vyāsavacanaOm apīti athāyam eva samāsanirddeśa ity avadhāryate etad apy ayuktam anye + pi hi samāsanirddeśāḥ santi O tadyathā saṃskṛtāsaṃskṛtā rūpiṇo rūpiṇaḥ nityānityā ityādi ubhayathāpy adoṣaḥ dharmmāṇāṃ hi svabhāvāna

8 vagamesativivekenatatsvabhāvāviṣkaraṇārthamuktaṃsāsravānāsravā iti na ca dharmmaśabdaḥ vivekena taOtsvabhāvakhyāpaka iti nāsty attra dharmmaśabdasya prasaṅga iti tasmāt samāsanirddeśa evāyaṃ na vyāsanirddeśo pīti O saṃskṛtāsaṃskṛtādinirddeśenāpi saṃkleśavyavadānayoḥ saṃkaraḥ

A10b

1 asaṃkareṇa cāttra samāsanirddeśo vivakṣita ity ayam eva samāsanirddeśo nānyaḥ nanu ca saraṇā araṇā ityādiko py aOsaṃkaranirddeśo vidyate yady api vidyate sa tu sāsravānānasravaparyāya eveti nānyatvena vivakṣyate tasmād ayam eva samāsaniOrddeśo nānya iti sthitaṃ yathaiva dharmmā

2 na vijñāyante tathaiva sāsravā pīty ata āha tatra katame sāsravā iti tayoḥ sāsravānāsravayoḥ tatra saṃskṛtā māOrggavarjjitā sāsravā iti asaṃskṛtaṃ hy anāsravam evety asaṃskṛtagrahaṇena na vyavacchinatti mārggas tu saṃskṛtatve saty anāsrava O evety ata āha | mārggavivarjjitā iti ke punas te rūpādaya paṃcopādānaskandhāḥ vināpi satyagrahaṇā

3 mārggasatyaṃ varjjayitveti kṛttāv uktam anantaraṃ anāsravā mārggasatyam iti vyaktaparigraheṇa lābhāt sānuparivaOrttiprāptikāś cāttra samyagdṛṣṭyādayo mārggasatyatveneṣṭāḥ nirvvāṇagamanārthenābhinnakārittratvān mārggasatyavarjjiteṣu saṃskṛOteṣv eva sāsravatvam asaṃbhāvayan pṛcchati kiṃ karaṇam iti avaśyam hi vidyamānāsravāḥ sāsravāḥ sādhanavad ity a

4 bhyupagantavyaṃ tatra yady ālaṃbamānair āsravair vvidyamānāsravāḥ nirodhamārggasatyasyayor api tadālaṃbanakleśaOsadbhāvāt sāsravatvaprasaṅgaḥ athāśṛtair evam api cakṣurādīnām eva sāsravatvaṃ na rūpādīnāṃ cakṣurādīnām api na sarvveṣāṃ O sarvveṣāṃ kleśānāśrayatvāt* atha saṃprayuktair evam api cittacaittaikadeśasya sāsravatvaṃ sarvvacittacaittaiḥ

5 kleśānām asaṃprayuktatvād atha sahotpannair āsravair vvidyamānāsravāḥ ekam api kliṣṭacittasyaiva paṃcopādāOnaskandhāḥ sāsravā syur nānyacittasyeti anuśayānair āsravair vvidyamānāsravāḥ sāsravā

nānyatheti pradarśayann āha | ○ āsravās teṣu yasmāt samanuśerata iti atha vā yathopakriyamāṇenopādānena sopādāna ucyate

6 na tu vidyamānena upakurvvāṇena vā sahāyena sasahāya ity ucyate na vidyamānena evam anyattrāpy anu○śayānair āsravaiḥ sasravāḥ na tu vidyamānair iti satkāyadṛṣṭyādiṣu kleśeṣv āsravasaṃjñākliṣṭacittadhār āsravakatvā ○ te tu yatsaṃprayuktāḥ yadviṣayāś ca puṣṭim āpadyante tatrānuśerata ity ucyaṃta ity ācāryasaṃghabhadraḥ attra

7 hi saṃtānāpekṣayā puṣṭiparikalpasyāvakāśaḥ syā na svātmāpekṣayā kṣaṇasyātmabhedābhāvād etad uktaṃ ○ bhavati yatsaṃprayukto yadālaṃbanaś ca kleśo mṛduṃ pratītya madhyas utpadyate madhyaṃ pratītyādhimāttras te dharmmāḥ sāsravā ○ ity etacca virodhamāgayor api samānam iti yat kiṃcid etat* yathā yathā vā te dharmmāḥ puṣṭitaḥ śerate

8 tathā tathā tadālaṃbanasamprayuktāḥ kleśāḥ svapuṣṭito nuśerata iti etad uktaṃ bhavati ālambanasaṃprayu○ktapuṣṭyanuvidhānāt tattrānuśerata ity ucyante pratiṣṭhārthe vānuśayārthaḥ yeṣv ālambanasaṃprayogiṣu pratiṣṭhāṃ pra○tilabhaṃte te sāsravāḥ pratiṣṭhā tu svaṃ santatyavasthāpanaṃ etad api virodhamārggayoḥ samānaṃ anupa

9 ghātas tarhi pratiṣṭhā darśanava dṛṣṭir hi ādityam ālaṃbāte na ○ tu tatra pratiṣṭhāṃ labhate upaghātād api nirodhamārggayoḥ samānam iti nāyaṃ pratiṣṭhārthaḥ kin tarhy ātmadṛṣṭi○tṛṣṇāsvīkṛtavastvālaṃba naniyamaḥ pratiṣṭhārthaḥ + tasmin nirodhamārggayos tada+svīkārān na tadālaṃbanāḥ

A11a

1 kleśās tattra pratiṣṭhāṃ pratilabhanta ity ucyate anukleśo nuśayanārtha iti kecit* yadā hy udaka padmapattre tadādhāram api nāOnuklişyate vastrādiṣv adhigacchati evaṃ kleśā api yeṣu dharmmeṣv āklişyante tatrānuśerata ity ucyaṃte anuguṇyārtho vānuśayāOrthaḥ vātikasya snigdhānuśayanavan miśrakakāras tv āha | yattra kleśotpattir bhavati tat sāsravaṃ anyas tv āha yatra kleśa

2 vivṛddhir bhavati tat sāsravaṃ vadanty ācāryā ity asya pratiṣedhārtham āha | kāmanirodhamārggasatyālaṃvanā ityādi O kāmaṃ yady apīty arthaḥ mithyādṛṣṭir vvimatiḥ kevalā tābhyāṃ ca saṃprayuktā avidyā nirodhamārggadarśanaprahātavyā ete ṣad anuśaOyā nirodhamārggasatyālaṃbanā upajāyante na tv anuśerate tattreti na tayor nirodhamārrgasatyeyoḥ sāsravatvaprasaṅgaḥ

3 etena visabhāgadhātubhūmyālaṃbanaiḥ kleśair vvisabhāgasya dhātor bhūmer vvā na sāsrasravatvaṃ teṣāṃ tatrānanuśayanād iOty uktaṃ bhavati nanu ca sūtre yattra kleśā utpadyante tat sāsravam iti sāsravalakṣaṇaṃ bhagavataivoktaṃ sāsravā dharmmāḥ katame yaOd rūpam upādāya rūpādīnavaṃ yasmin rūpe tītānāgatapratyutpanne rāgo vā utpadyamāna utpadyate dveṣo vā moho vā

4 anyatarānyataro vā caitasa upakleśāḥ evaṃ yāvad vijñānaṃ viparyayeṇānāsravāḥ bhagavatā hi sāsravāṃś ca bhikṣavo O dharmmān deśayiṣyāmy anāsravāś cety uddiṣṭā eva dharmmā deśitāḥ na sāsravānāsravalakṣaṇam iti nāsti virodhaḥ kathaṃ punar etad viOjñāyate alaṃbamānā api tatra nānuśerata ity āha | yathātra nāśerata ityādi | anuśayanirddeśe hi nānāsravo

5 rdhvaviṣayā asvīkārād vipakṣata ity attra jñāpitaṃ anya āha | samānāsravatvāt* sāsravā sagotravad āsravadṛṣtatvāOd vā

saviṣānnavat* anāsravā mārggasatyam iti nanu sāsravatva-pratiṣedhād evāsyānāsravatvaṃ vijñāsyate punaḥ kimartham aOsyanāsraveṣu grahaṇaṃ sauttrāntikarūpavat paryāyeṇa sāsravānasravatvapratiṣedhārthaṃ sāsravebhyo varjjitasyāpi

6 sato anāsravatve niyamahetvabhāvā naitad evaṃ dvetopanyāsā sāsraveṣu pratiṣedhād anāsravatvaṃ arthād vijñāOsyate yady aniṣṭam apy arthād vijñāyate saṃskṛtā sāsravā ity asaṃskṛtasyāpy anirddiṣṭam evānāsravatvaṃ vijñāsyate kaś cāttra O niyamo yad anāsravatvam evārthād āpadyate na punaḥ sāsravānāsravatvam iti yat pareṇa vaktavyaṃ ta tvam eva brūṣe |

7 asaṃskṛte pi hi mārggavad anāsravagrahaṇaṃ na karttavyaṃ dvaitopanyāsāc ca tṛtīyavikalpāsaṃbhava iti nāyaṃ paOrihāraḥ mārggaśabdas tu samānyo laukikalokottarayor ato laukikād vyavacchedārthām anāsravāḥ mārggasatyam ity āOha ata eva mārggasatyagrahaṇaṃ karoti laukiko hi mārgga eva mārggasatyaṃ vṛttāv api ca vakṣyamāṇāpekṣayaivo

8 ktaṃ mārggasatyavarjjitā iti atha vā siddhe saty āraṃbho niyamāya saṃskṛtebhyo varjjanād eva mārggasatyasyānāOsravatve siddhe punar anāsraveṣu saṃgraho niyamārthaḥ kecid dhi parijñātadhātvālaṃbanāt satvān eva cittacaittān anasravān iOcchaṃti tathānye arhata anupāttaṃ ca rūpam ato yaṃ niyamaḥ saṃskṛteṣu mārggasatyam evānāsravaṃ nānyaḥ saṃskṛto

9 dharmma iti tathā pratisaṃkhyānirodha eva kaiścid asaṃskṛto nāsravaś cābhyupagamyate nākāśaṃ tad dhi sāsravaṃ saṃOskṛtaṃ ca apratisaṃkhyānirodhas tu naivābhyupagamyate | anyais tu prajñaptitas trividham asaṃskṛtam abhyupagamyate na dravyata O

ity ato saṃskṛtasya sāsravatvena nirākṛtasyāpi ttritvāsaṃskṛtatvānāsr avatvavastutvābhyupagamajñāpanārtham ā

10 ha trividhaṃ cāpy asaṃskṛtam iti atha vā samāsena sarvvadha-rmmā dvidhā nirddiṣṭāḥ sāsravā anāsravāś ceti ○ tattra sāsravāṇāṃ savarūpato lakṣaṇataś ca kṛto nirddeśaḥ saṃskṛtā mārggavarjjitāḥ sāsravā iti svarūpataḥ anāsra○vās teṣu yasmāt samanuśerata iti lakṣaṇataḥ evam anāsravāṇām api svarūpato lakṣaṇataś ca nirddeśaḥ

A11b

1 kārya ity ata āha | anasravā mārggasatyaṃ ttrividhaṃ cāsy asaṃskṛtam iti svarūpato lakṣaṇaṃ tūktaviparyayeṇa gamyata eve○ti noktaṃ āsravās teṣu yasmān nānuśerata iti tasmāl lakṣaṇābhidhānārtham uktānuvādo yam iti nāsty attra doṣaḥ asaṃskṛtasya ○ tv adhikārārtham aprasiddhatvāc ca grahaṇaṃ caśabdaḥ samuccayārthaḥ apiśabdaḥ avadhāraṇārthaḥ ttrividham eveti nanu ca

2 yeṣāṃ dharmmāṇāṃ pravicayaḥ kleśopaśamābhyupāyas ta eva dharmmā nirddeṣṭavyāḥ nākāśāt pratisaṃkhyānirodhau ya○dy apy ākāśāpratisaṃkhyānirodhapravicayo na kleśopaśamopāyaḥ satyānantarggatatvāt tathāpy anāsravadharmmaprasaṅge○na sarvvānāsravadharmmopadeśaḥ na hi teṣv āsravā anuśerata iti na pratiṣṭhāṃ labhante na cānuguṇā anyonya

3 m iti asaṃskṛtasyālpavaktavyatvād uddeśānantaraṃ nirddeśa ārabhyate na saṃskṛtasya bahuvaktavyatvād idaṃtayāpra○siddhatvāt pṛcchati katamat trividham iti ākāśaṃ dvau nirodhau ceti ākāśasya loke pi prasiddhatvāt pūrvvaṃ grahaṇaṃ nirodhau tu ○ na kvacit prasiddhāv ata evāha katamāv iti tattrākāśam anāvṛttir iti trividhe saṃskṛte tatra nāvaraṇābhāvamātram anā

4 vṛttir nāpy āvaraṇād anyā abhāvasya sarvvasya cāpratighasyākāśatvaprasaṅgāt kiṃ tarhi svabhāvaviśeṣaṇaṃ ○ ata evāha | anāvaraṇasvabhāvam iti āvṛtir āvaraṇaṃ naitad āvaraṇam ity anāvaraṇaṃ pratiyogī dharmmo narthādivaOn naño vipakṣārthatvād ataś cānāvaraṇaṃ svabhāvo syeti vigrahaḥ ato nyathā vā anāvaraṇaḥ svabhāvo syeti vigra

5 haikriyamāṇaināsminnāvaraṇamasyavetisvabhāvasyādhikaraṇatvaṃ sambandhitvaṃ vā vijñāyeta kiṃ kāraṇaṃ ○ yadadhikṛtaṃ yatsaṃbandhi vā tad āvaraṇaṃ tataḥ pratiṣidhyate na [..] evam ākāśasya svabhāva ukto bhavati kārikāpi cānyaOpadārthaprādhānyena paṭhitavyā syāt prasaṅgaś ca vedanādiṣu ssyāt teṣu teṣāṃ cāvaraṇād ity ācāryryadāsaḥ

6 svabhāvo hi svarūpaṃ na ca svarūpavyatirekeṇākāśaṃ vidyate | yatas tasyānāvaraṇaḥ svabhāvo syety asmin vigraOhe lakṣaṇam anuktaṃ syāt tasmād asminn api vigrahe anāvaraṇaṃ svabhāvam asyety etad evoktaṃ bhavatīti nāsty attra kaścid vigrahaviśeOṣād arthaviśeṣaḥ yad apy uktaṃ kārikānyapadārthapradhānatvena paṭhitatvyeti ubhayattra tulyaṃ api ca svabhāvād bhāvasyānarthāṃ

7 taratvajñāpanārtham evaṃ paṅcyate yad apy uktaṃ vedanādiṣu prasaṅga iti tad apy ayuktaṃ na hi vedanādīnām anāvaraOṇaṃ svabhāvaḥ anubhavādisvabhāvatvād yasya ty anāvaraṇam eva svabhāvaṃ tad ākāśam iti ācāryasaṅghabhadra āha | anāvṛOtir iti sarvvabhūtabhautikasaṃghātair aspharaṇīyam ity arthaḥ na kenacid āvriyate sarvvattrāstitvād yadi hi tattrākāśaṃ

8 na syā na tattra ghaṭāder avasthānaṃ syāt* nāsyāvṛṇeti svadeśe na rūpasyotpattiṃ pratibadhnātīty arthaḥ yadi na ○ pratibadhnāti dvitīyaṃ rūpaṃ kimarthaṃ tattra pratihanyate na tad ākāśena prati-

hanyate kin tarhi tatrasthena rūpāntareṇa anyaOthā hi tasminn apagate pi pratihanyate ācāryāryadāsa āha | asminn api vyākhyāne vedanādiṣu prasaṅga i

9 ty etac ca pūrvvam eva pratyuktaṃ evaṃ ca bhṛśam asyāṃtaḥ kāśaṃte rūpātmakā bhāvā ity ākāśam iti niruktyīty upaOpadyate yattra rūpasya gatir iti kāryato py asyāstitvaṃ darśayati rūpasya hi deśapratiṣṭhitatvād deśāntareṣūtpaOttir gatisaṃjñāṃ labhate nānyeṣām adeśasthatvād ato rūpam evoktaṃ atra ca skandharūpaṃ parigṛhyate nāyatanarūpa

10 m evam atrākāśasya svarūpataḥ kāryataś ca nirddeśaḥ kṛto bhavati pratisaṃkhyāni+++++++rodha iti ○ lakṣyopadeśaḥ yo visaṃyoga ity upapattisamāpattyanityatvāpratisaṃkhyānirodhavyavacchedena lakṣaṇaṃ teOṣām avisaṃyogātmakatvād ity eke pratyānirodhānā tv atrāprasaṅga eva pratisaṃkhyānirodhagrahaṇād iti ciṃtya

A12a

1 m etat* yaḥ sāsravair ddharmmair vvisaṃyoga iti anāsravebhyo viśeṣaṇārthaṃ sāsravagrahaṇaṃ teṣām apraheyatvāt* saṃyoOgo bandhas tatpratiyogī mokṣavipratyanīkaḥ saṃyogasyeti visaṃyogaḥ kaḥ punar asau saṃyogo nāma kleśānuśayaṃ yathoOktaṃ śāstre yasya pudgalasya yo nuśayo yasmin vastu

2 ny anuśete sa pudgalas tenānuśayena stasmin vastuni saṃyukto vaktavya ity ato nuśayanaṃ pratiṣṭhālakṣaṇaṃ tadanuśaOyitair vastubhiḥ saṃyogaḥ tatpratiyogī dharmmaḥ sāsravair dharmmair visaṃyogaḥ pudgalasya kathaṃ punaḥ pudgalasya saṃyogo ○ visaṃyogo vā yasminn āśraye pudgalākhye santater evā saṃyogasya vā prāptiḥ sammukhībhūtā sa saṃyukto visaṃ

3 yukta iti vā vyavasthāpyate atha vā kliṣṭānāṃ dharmmāṇāṃ prāptiḥ saṃyogaḥ akliṣṭānāṃ sāsravāṇāṃ keṣāṃcic ca ○ kliṣṭānāṃ tadālaṃbanakleśaprāptiḥ saṃyogaḥ yathoktaṃ prahīṇe duḥkhadṛggheye saṃyuktaḥ śeṣasarvvagaiḥ prāk prahīṇe prakā○re ca śeṣais tadviṣayair mmalaiḥ tatprāptivipratyanīko dharmmaḥ sāsravair ddharmmair vvisaṃyoga ucyate kathaṃ punar asau vipra

4 tyanīkaḥ tatprāptyā sahakliṣṭānāṃ dharmmāṇām aprāptyutpatteḥ evaṃ ca kṛtvā visaṃyujyate smin prāpte visaṃyujyate ○ vā smāt prāptāv iti visaṃyogaḥ na tu visaṃyujyate nena visaṃyu+ktitvā visaṃyoga iti kriyate evaṅ hi + kriyamā○ṇe mārggasāsravadharmmaprāptivigamamātre ca prasaṅgaḥ syān nanu caitaratrāpi nirvvāṇaprāptiḥ sāsravadharmmā

5 prāptiś ca visaṃyogaḥ prasajyate na prasajyate a+saṃskṛtādhikārād evam tarhi + yan nāntaram anarthakaṃ saṃkhyānaṃ ○ tulanaṃ vicayaḥ prajñety anarthāntaraṃ etad uktaṃ bhavati duḥkhādīnām āryasatyānāṃ pṛthak pṛthak saṃkhyānaṃ prati○saṃkhyā vedanāvyavacchedārtham āryasatyagrahaṇaṃ bāhulikaś cāyaṃ nirddeśaḥ pradhāniko vā anyathā hi laukikamārga

6 prāptaḥ pratisaṃkhyānirodho na syād yadi laukikena visaṃyogaprāptiḥ katham asau laukika ity eke etac ca ○ na sa hi tṛṣṇānuśayitatvāl laukikaḥ praheyabhūmichandarāgānanuśa+yitatvāc ca tasmād asāv api lokottaramārgga○vad visaṃyogaṃ prāpayatīti prajñāviśeṣa ity ānaṃtaryamārggaḥ prāpyaśabdāśravaṇād vyutpādayati madhyapadalo

7 pād iti kiṃ punar eka eveti yathākāśaṃ utānekaḥ saṃyogadravyavad ata āha pṛthak pṛthag anyonya ity arthaḥ ○ etad eva vyācaṣṭe yāvanti saṃyogadravyāṇīti vistaraḥ dravyasattānupapatteḥ ekānekatām asaṃbhāvayan nety āhety ā○cāryaguṇanandiḥ etat tv acintyaṃ

kecid ekam eva sarvvasya visaṃyogam icchantīty āha kiṃ pu+nar eka eveti saṃyogā

8 ya dravyāṇīti vigrahaḥ prāptikāraṇatvā atha vā ālambanasaṃprayogataḥ kleśānuśayanāt tāni punaḥ paṃOcopādānaskandhāḥ saṃyogabhūtāni vā dravyāṇi bandhanabhāvāni visaṃyogā eva dravyāṇi visaṃyogadravyāṇi tāny aOpy ākāśāpratisaṃkhyānirodhābhyāṃ anyad asaṃskṛtam anyathā hīti yadi sarvveṣāṃ sāsravāṇām eka eva pratisaṃkhyā

9 nirodho bhavati sarvvakleśanirodhasākṣātkriyeti samudayaniro dhamārggadarśanabhāvanāheyakleśaniOrodhaprāptir ity arthaḥ duḥkhadarśanaheyakleśannirodhasyaiva tannirodhatvāt sati caiavam iti vistaraḥ dvābhyāṅ hi māOrggakṣaṇābhyāṃ nivaraśeṣānuśayavisa ṃyogaprāptir iti śeṣaprati+pakṣabhāvanāvaiphalyaṃ syān na hy eka

10 sya dravyasya kiṃ+cit sākṣātkṛtaṃ kiṃcin na sākṣātkṛtam iti yuktaṃ vaktuṃ nāpy asatyaOdṛṣṭadarśanārthatvāc cheṣaprati-pakṣabhāvanāsāphalyaṃ yujyate śeṣasatyadarśanaṃ hi taddarśana-heyakleśaviOsaṃyogaprāptyartham eva yadi ca prathama-satyadarsanād eva niravaśeṣakleśavisaṃyogaprāpti[. ..]

A12b

1 evaṃ caritārtham eva śeṣasatyadarśanam ity aphalam eva ta-ddarśanaṃ bhavati bhāvanāmārgge ca adṛṣṭasatyadarśanabhāvāOt tadbhāvāvaiphalyaṃ prahīṇakleśadūrīkaraṇārthaṃ śeṣamā-rggabhāvaneti ced akopyadharmmāṇo vaiphalyaprasaṅgaḥ kleśa-bheOdavyavasthānapudgalabhedavyavasthānaṃ caivaṃ sati na prāpnoti ttraidhātukānām api nirava[.. .. ..]

2 praheyatvāt* yat tarhy uktam iti vistaraḥ kvoktaṃ sūttre dha-rmmadinnayā bhikṣuṇyā gṛhapatinā viśākhena pṛṣṭayoOktaṃ kiṃ

sabhāga ārye rodhaḥ asabhāga āyuṣman viśākheti sa bhāgena sabhāgaḥ + samāno vā bhāgaḥ sabhāgaḥ sadṛÓśa ity arthaḥ anekatve hi sati sadvitīyatvaṃ sadṛsatvaṃ vā na viruddhyate yathaikatvam iti na tatpratiṣedhaḥ kāryaḥ

3 asabhāgo nirodha iti nāsya kaścit sabhāgahetur iti vistaraḥ attra hi sabhāgahetur eva hetuśabdaloOpāt sabhāga ity ucyate tadyathā bhīmaseno bhīma ity ato tra sabhāgahetupratiṣedho vijñātavyo na tu bhāgapratiṣedhaḥ saOdṛśapratiṣedho vā ekatve pi nirodhasya ākārāntarapraheyakleśavaśāt pṛthak pṛthak sākṣātkaraṇaṃ tadyathai

4 kasya sāsravasya vastuno duḥkhasamudayasatyākārābhyāṃ ataś cāsabhāgo nirodha ity attrādvitīya eva syāOt* kaś cātiśayaḥ sabhāgahetupratiṣedha ity eke etat tu cintyaṃ na hy ekanirodhavādinā duḥkhadarśanena nirodhasya kiṃciOn na sākṣātkṛtaṃ yat samudayadarśanena sākṣātkriyeti athāsti kiṃcid asākṣātkṛtam evaṃ tarhy anekaṃ prahāṇaṃ prā

5 pnoti sākṣātkṛtod asākṣātkṛtasyānyatvāt sāsravasya ca vastuno jñānasākṣātkriyety ākārāntareṇāsāOkṣātkṛtasya punaḥ sākṣātkriyā na viruddhyate prāptisākṣātkriyā tu prahāne na ca prāptasya punaḥprāpti yuktā anavaOsthāprasaṃgād iti yasyāpy aneko virodha tasyāpi yugapat sarvanirodhaṃ sākṣātkriyāprasaṅgaḥ na hi prāpte mā

6 rggasya kleśānāṃ vā vi++saṃyogena na kāryakāraṇasaṃbandhādyabhāvān niyamahetuḥ kaścid asti yata O iyaṃ prāptir asyaiva visaṃyogasya nānyasya ayam eva vānena mārggeṇa prāpyate nānyaḥ eṣāṃ kleśānām ayam eOva visaṃyogo nānyeṣām iti vyavasthāpyeta evaṃ niyamahetvabhāve yugapat sarvvavisaṃyogaprāptir vvā

7 na vā visaṃyogaprāptir ity abhyupagantavyaṃ yas tu sarvvakleśavisaṃyogātmakam ekam eva nirodham icchaOti tasya duḥkhadharmmajñānakṣāntyā duḥkhadarśanaheyānām eva kleśānāṃ visaṃyogatvena prāpyate na samudayadarśanāOdipraheyānāṃ na {tu} ca sattāmatreṇa nirodhaḥ kleśānāṃ visaṃyogaḥ saṃyogābhāvaprasaṃgāt kiṃ tarhi prāptaḥ

8 tatra yena yena mārggeṇa prāpyate tattatpraheyankleśavisaṃyogena vyavasthāpyata iti kathaṃ śeṣamāOrggabhāvanāvaiyarthyaṃ yad apy uktam ayam asty atiśayo yat prasaṃge sati pratiṣedhavidhānaṃ kathaṃ punaḥ tattra sabhāgaOhetuprasaṅgaḥ kuśalānāsravatvān mārggavad ato nadhvapatitatvāt pratiṣidhyate asabhāga iti na tv evam a

9 nyahetuprasaṃgo ttreti tattra pratiṣedhaḥ kāraṇaṃhetus tv abhyupagamyata eveti nanu ca kuśalatvād vipāOkahetuprasaṃgo py attrāsti nāsti kuśalānāsravatvād mārrgavad evaṃn tarhi sabhāgahetuprasaṃgo pi nāsty eva aOnāsrajatvād bhūmyasaṃgṛhītatvāc ca ākāśāpratisaṃkhyānirodhavad anye punar mmanyante sakalaṃ niro

10 dham adhikṛtyāha | asabhāgo nirodha iti na hy anyan nirodhasadṛśaṃ nityaṃ kuśalaṃ ca dharmmāntaram astīti O utpādātyantavighna iti na hy atītapratyutpannānnām utpādavighna ity anāgatānām eveti

A13a

1 labhyatenirodhaścapaṃcavidhaścintyate|anityatāsamāpattyupapattipratisaṃkhyāpratisaṃkhyānirodhabhogān tattrotpādaOgrahaṇam anitya+tānirodhavyavacchedārthaṃ sa hi varttamānānāṃ sthiter vighnabhūto notpādasya atyaṃtagrahaṇaṃ samāOpattyupapattinirodhanivṛtyarthaṃ tayor anāgatacittacaittotpādaparimitakālavighnabhūtatvāt* anyagrahaṇaṃ anantarā

2 bhihitavisaṃyogalakṣaṇapratisaṃkhyānirodhāvacchedārthaṃ pratisaṃkhyā hi nyāyayannanisṣpannā prajñā na cāsau taOyo labhyate kiṃ tarhi tadabhāve pratyayavaikalyā labhyata ity anya ucyate caturṇṇāṃ hetusamanantarālaṃbanādhipatipraOtya+yānāṃ yo yāvadbhiḥś caturbhis tribhiḥ dvābhyāṃ cotpadyate tasya tad vaikalyād atyantam utpādavivarddhabhūtaṃ dravya

3 m apratisaṃkhyānirodhasaṃjñakaṃ prāpyate yathaikarūpaṃvyāsaktacakṣurmmanasa iti ekasmin rūpe vyāsaktaṃ cakṣur mmaOnaś ca yasyeti vigrahaḥ yāni rūpāntarāṇīti viṣayīkṛtād anyāni śabdarasagandharasasparśāś ceti sarvva eva sarvveṣāṃOm eva teṣām anālaṃbitatvāt* atyayanta iti vinaśyanti pravarttamāneṣu hetvālaṃbanādhipatipratyayasadbhāve pi sa

4 manantarapratyayavaikalyāt tadālaṃbanaiḥ paṃcabhir vvijñānakāyair anutpannair na śakyaṃ punar utpattum apratisaṃkhyānirodhalāObhāt kathaṃ punar etat* jñāyate na punar utpatsyanta iti ata āha | na hi te samarthā atītaṃ viṣayam ālaṃbitum iti etad uktaṃ bhaOvati cakṣurādivijñānānāṃ varttamānaviṣayatvād atīteṣu rūpādiṣv ālaṃbanapratyayavaikalyād anutpattiḥ cittacai

5 ttāś caturbhiḥ pratyayair utpadyanta iti niyamaḥ ācāryasaṅghabhadra āha | kaścic ca manodharmmāyatanapradeśa iti O vaktavyaṃ na vaktavyaṃ cakṣurādivijñānānāṃ nidarśanatvena vivakṣitatvād atrānye codayanti ekarūpavyāsaktacakṣurmmanasambhūto O nye vijñānakāyāḥ yeṣām anutpādo ye pi ca santi teṣām anya eva rūpādaya ālaṃbanam ekavijñānādiko hi sa

6 tvasantānaiti+yadyekavijñānādikatvātsatvasantānasyapratyayavaikalyānavijñānasyānutpāda iṣyate taOt kathaṃ ṣaḍprakārāṇāṃ vijñānasahasrāṇāṃ vikaprakīrṇṇānām ekasyaivekasmin kāle

hetvālaṃbanādhipa+tipratyayabhāOvāś cakṣurādīnām iṣṭau netareṣāṃ pūrvvāntarāvasthānād anukrameṇotpattiniyamaś cet puruṣakāravaiyarthyaprasaṃgāt*

7 anāgatādhvaparyupayogenāpavarggaprasaṃgād apavarggābhāva-prasaṃgāc cāriṣṭir eveyaṃ nanu cālaṃbanakṣaṇaniOyamāt saṃprayuktānāṃ pratyayavaikalyād evātyantam anutpādaḥ kiṃ punar apratisaṃkhyānirodhakalpanayā attra kecit pariOhāram ācakṣate yasmin pratyayavaikalyāt prāpte tyantam anutpattidha-rmmāṇo vijñāyante nāgatāḥ sau pratisaṃkhyāniro

8 dho tyaṃtam anutpādo anāgatānāṃ nāyaṃ parihāraḥ pūrvvapakṣeṇa saṃbadhyate na cāttra pratyayavaikalyadravyato na kāriOttrataḥ na hi kaścit saṃskṛto dharmmo sti yasya pratyayāḥ na santi sarvvasya cānāgatā pratyayāḥ niḥpuruṣakārā ity apratisaṃkhyāOnirodho labhyeta kin tarhi pratyety asmā kāryam iti pratyaya ity ataś ca yadavasthebhyaḥ kāryaṃ pratyeti tadavasthānāvaikalya

9 m iti vijñāyate kimavasthebhyaś ca kāryaṃ pratyeti phalaOdāna-samarthebhyaḥ te cātītapratyutpannā eva teṣām anyataro bhāvas tadvirodhipratyayavṛttilābhād upaghāto vā vaiOkalyam ekarūpavyāsakta

A13b

1 cakṣurmmanaso hi tadanyarūpādivijñānānām āśrayālaṃbanādhi patipratyayeṣu phaladānāvastheṣu tadanukūlasamanantaOrapratya-yābhāvāt pratyayānāṃ vaikalyam ity apratisaṃkhyānirodhaḥ prā-pyate ca+tuṣkoṭikaṃ cāttra bhavatīti yasmāt tu sāsraOvāṇām eva pratisaṃkhyānirodho labhyate anutpattidharmmāṇām eva saṃskṛtā-nām apratisaṃkhyānirodhaḥ atītapratyu

2 tpannotpattidharmmāṇāṃ sāsravāṇāṃ pratisaṃkhyānirodha evanāpratisaṃkhyānirodhaḥ sa hy anutpattidharmmakāṇāṃ pratisaṃkhyāOnirodho nirddoṣatvāt tattra svasantatipa[.]itānām atītānāgatānāṃ kliṣṭānāṃ dharmmāṇāṃ prajñābalena pratyutpannaprāptiniroOdhāt pratisaṃkhyānirodho labhyate anyasantatipatitānāmakliṣṭānāṃ sarvveṣāṃ ttraiyadhvikānām api pratisaṃkhyayā

3 tadālaṃbanakleśaprāpticchedāt pratisaṃkhyānirodhaḥ prāpyate atha vā svasantatipatitānāṃ kliṣṭānām atītānāgaOtānāṃ pratyutpannaprāptivigamāt prāptes tu varttamānāyāḥ svaprāptivigamā pratisaṃkhyānirodho labhyata iti svasaṃtatāv aOpi ttraiyadhvikānāṃ prahāṇaṃ labhyate saṃyoganirodho hi visaṃyogātmakatvāt pratisaṃkhyānirodhaḥ saṃyogaś ca sa

4 parivārāṇāṃ saṃyojanānāṃ prāptayaḥ tā api ca saprāptikāḥ nirāsārtham saṃskṛtagrahaṇam asaṃskṛtavyudāsārthaṃ O tad apy anutpattidharmma anāsravaṃ ceti tadyathā śraddhānusārimārggasammukhībhūte dharmmānusārimārggasya pratyayavaikalyāOd apratisaṃkhyānirodhaḥ prāpyate duḫkhadharmmajñānakṣāntau caturākārāṇām apy anāgatānāṃ duhkhadharmmajñānakṣāntī+nā

5 m evaṃ duḥkhe nvayajñānakṣāntau duḥkhe nvayajñānakṣāntīnām iti prati satyam vācyam evam anyatrāpi yojayitavyaṃ ubhaOyam anutpattidharmmāṇāṃ sāsravānāṃ sāsravatvād eṣāṃ pratisaṃkhyānirodho nutpattidharmmatvād apratisaṃkhyānirodhaḥ O nobhayam atītapratyutpannotpattidharmmāṇām anāsravāṇām iti anāsravatvād eṣāṃ pratisaṃkhyānirodho na la

6 bhyate utpannotpattidharmmatvād apratisaṃkhyānirodhaḥ yathaiva hi sāsravā na vijñāyante evaṃ saṃskṛtā apī+ti O katame te saṃskṛtā iti parivarjjitamārggasatyasaṃgrahārthaṃ ca sāmānyena

saṃskṛtā iti pṛcchati ata āha te punaḥ ○ saṃskṛtā dharmmāḥ rūpādi-skandhapaṃcakam iti avaskandyaṃte vyādhijarāmaraṇādibhir upa-dravaviśeṣair iti

7 skandhāḥ śīlādipaṃcaskandhakavyavacchedārthaṃ rūpādigraha-ṇaṃ na hi taiḥ sarvvasaṃskṛtasaṅgrahaḥ skandhagrahaṇaṃ rūpā-di○viṣayapratiṣedhārthaṃ nanu ca rūpādīnāṃ kṛtakatvāt kṛtā iti vaktavye karote samopasarjjanam anarthakaṃ saṃskṛtā iti ○ nānarthakam ekapratyayajanitaṃ na kiṃcid astīty asya pradarśanād ata eva vakṣyati na hy eka++pratyayajanitaṃ

8 kiṃ cid astīti kṛtā iti hy ucyamāne ekapratyayajanitatvaṃ na rūpā-dīnāṃ pratiṣiddhaṃ syād idam eva saṃskṛtaśabda○syārthaṃ prati-pādayann āha sametya sambhūya pratyayaiḥ kṛtā iti saṃskṛtāḥ sametyeti samāgamya kāryotpattiṃ ○ prati paramparānuguṇyena bhū+tve+ty arthaḥ

A14a

1 atra ca pūrvvam uddeśapadam uttaraṃ nirddeśapadaṃ pūrvvasyaiva paryāyatvāt sametyetenena bhinnakālānāṃ kāryaṃ praty ā○nuguṇyāt samavāyaṃ darśayati athātītasya manaso nāgatānāṃ ca dharmmāṇāṃ manovijñāne saṃbhūya samaṃ bhūtvety anenābhi○nna+kālānāṃ yathā cakṣurūpayoś cakṣurvvijñāne bhūmyambubījādīnām aṅkura ity eke anye punar mmanyanteḻ same[..]

2 ti nirantaram utpadya bhūmyambubījavat saṃbhūyety ekasmin kāle bhūtvā cakṣurūpavat* apare tv āhu pūrrveṇānyonya○prāptim uttareṇa sarvvapratyayavyāpāraṃ darśayati pūrvvam ukte kadācid ekenāpi pratyayabhāvam āgatena kṛtā ity ā○śaṃketa ataḥ saṃbhūyeti

grahaṇam ity anye eṣu tu vyākhyāneṣv ādyayor dvayoḥ saṃbhūyety etad anarthakaṃ sarvvattra

3 kāryaṃ praty ānuguṇyasyād viśeṣāt paścime tu dve asambaddhe eva na hy ekapratyayajanitaṃ kiṃcid astīti yaOthoktaṃ caturbhiś cittacaittāḥ hi samāpattidvayaṃ ttribhiḥ dvābhyāmṃ anye tu jāyante neśvarādeḥ kramādibhir iti bhūte kāle ktaviOdhānād akṛtā eva kariṣyamāṇā anutpattidharmmāṇaś ca kathaṃ saṃskṛtā ucyante ity ata āha | tajjātīyatvād dugdha

4 vad iti yathā dhaukṣyamāṇam adhokṣyamāṇaṃ ca dugdham ucyate tajjātīyatvāt* evam anāgatam utpattidharmmakaṃ ca O saṃskṛtam ucyate tajjātīyatvāj jātyādilakṣaṇayogād asaṃskṛtavyavacchedena svalakṣaṇasādṛśyādvāt tajjātīyatvaṃ aOdhvādayo pi bhagavatā nirddiṣṭāḥ na ca saṃskṛtāsaṃskṛtavyatiriktā anye dharmmāḥ santi tat kim adhvādayaḥ saṃ+skṛ

5 tā utāsaṃskṛtā ity ata āha | te evādhvā kathāvastu sanissarāḥ savastukā iti atha vā saṃskṛtānāṃ dharmmāOṇāṃ pravacanaprasiddhā saṃjñāḥ vyutpādayaty asammohārthaṃ ta evādhvā ādi ta eva rūpādayaḥ skandhā utpādavyayadhaOrmmatvād gatagacchadgamiṣyadbhā+vād adhvāna iti rūpādiskandhavyarirekeṇa nānyaḥ kālo stīti darśayati bhāvaśa

6 bdaḥ pratyekaṃ parisamāpyate nanu ca loke gamyamāno dhveti prasiddhaṃ kathaṃ karttary adhvaśabdo vyutpādyate karttaOry api loke dhvasabdo dṛṣṭaḥ ayam adhvā gato gacchati gamiṣyati vāmuṃ grāmaṃ vā ghoṣaṃ veti yujyate karttary adhvāpaOdeśaḥ adyante nirutyatayeti vā kim adhvāna iti niruktanyāyena ta bhakṣyaṃta ity arthaḥ yuktaṃ tāvad anutpatti

7 dharmma pratyutpannaṃ ca tatsvāvasthātyāgād adyate nityatayeti ya nv atītam anutpattidharmma ca tat kathaṃ tad api tajjāOtīyatayādhvā mayūravad ity adoṣaḥ katthyate sā tayā veti kathā vākyaṃ tasyā vastu nāma vastv iti viṣaya āśraOyo vā vakṣyati hi vāṅ nāmni pravarttate nāmārthaṃ dyotayatīti yadi nāma kathāvastu na tarhi rūpādayaḥ skandhāḥ

8 kathāvastu nāmnaḥ saṃskāraskandhaikadeśatvāt* ata āha | sārthakavastugrahaṇād iti kathaṃ punaḥ kathāvastv ity uOkte sārthakasya grahaṇaṃ viṣaye viṣayivad upacārāt tadyathā śāstraviṣayeṣu lipyakṣareṣu śāstram iti kathaṃ O punar attra + vijñāyate savastukaṃ nāmagṛhītam iti ata āha | anyathā hi prakaraṇagrantho + viruddhyeta

9 katham anyathā hi yadi sārthakaṃ vastu na gṛhyeta kathāvastūny aṣṭādaśabhir dhātubhiḥ saṃgṛhītānī ti katham asya O virodhaḥ nāmno dharmmadhātupradeśena samgṛhītatvāt katham aṣṭādaśabhir dhātubhiḥ kathāvastūnāṃ saṃgrahaḥ syād yaOdi sārthakaṃ kathāvastu na gṛhyeta kathaṃ punar vviprayuktasya nāmno rtho bhavati vāco nāmni pravṛtteḥ

10 nāmnaś cārthadyotanāt* anye punar āhuḥ O kathyate sāv iti kathā vākyaṃ kathyate tayeti kathā nāma kathā ca kathā ca + kathe tayor vvastu nāmārthaś ca yathāyoOgaṃ evaṃ kathāvastu śabdenaiva nāmno rthasya ca grahaṇān na prakaraṇa

A14b

1 granthavirodho na sārthaka O kathāvastugrahaṇam iti sauttrāntikānān tu nāmno vāgviśeṣatvāt sārthaka+vastugrahaṇam antareṇāpi kathāvastū

2 ny aṣṭādaśabhir dhātubhiḥ saṃgṛhītānīti yujyate yadi sārthakaṃ kathāvastu O gṛhyate asaṃskṛtaṃ kin na gṛhyate tasyāpi hi kathāvastu

nāmāstīti kathaṃ punar atrāsaṃkṛtaṃ paryudastaṃ sūtre dhvapatiOtasyaiva kathāvastutvena nirddeśāt trīṇīmāni bhikṣavaḻ kathāvastū

3 ny acaturthāny apaṃcamāni yāni paṇḍito dṛṣṭam apy artham ārabhya kathāṃ kathayamānaḥ kathayaty evaṃ śrutam mataṃ vijñā+taOm apy artham ārabhya kathāṃ kathayamānaḥ kathayati katamāni ttrīṇī | atītaṃ kathāvastv anāgataṃ kathāvastu pratyutpannaṃ kathāvaOstv iti nanu cāsaṃskṛtam apy ārabhya kathā bhavati tat kimarthaṃ kathāvastutvena sūttre paryudastaṃ tannāmno rthena sahāyogā

4 t kathāvastu sārthakaṃ nāmety uktaṃ ato yan nāma sahārthena śakyate vaktuṃ tat kathāvastu adhvapatitaṃ ca nāma tadvyati+riOktenāsaṃskṛtena saheti na yujyate tasmānn asaṃskṛtaṃ na kathāvastv ity ācāryasaṅghabhadraḥ syād etad evaṃ yady abhinnādhviOkam evārthena nāma syā anyathā hi varttamānena nāmnā atītānāgatārthaḥ saheti śakyate vaktuṃ evam atītena varttamā

5 no nāgataś ca anāgatena varttamāno tītaś ceti saṃskṛtam api na kathāvastu syād apare tv āhu yattra ttrayam asti vāOṅ nāmārthaś ca tat kathāvastu asaṃskṛtaṃ tv artha eva na vāṅnāmeneti na tat kathāvastu atrāpi samasteṣv eva kathāvastuOsaṃjñā prāpnoti na vyasteṣu na cāttra kaścid dhetur ucyate adhvādhiṣṭhānā ceyaṃ deśaneti saty api caturthe paṃca

6 me vācaturthāny apaṃcamānīty āheti cintyam eta+t saṃskṛtenaivāsaṃskṛtaprajñapteḥ skandhanirodho nirodha O utpādātyantavighnaḥ anāvaraṇam ākāśam iti saṃskṛtam eva kathāvastu netaraṃ tadvāreṇābhidhānād ity anye O yat khalu saṃskṛtam anubhūtam anubhūtajātīyaṃ vā tan nāmnānubhavākāravyatirekeṇa dyotyata upāśrayeṇaiva

7 sphaṭiko na tv evam asaṃskṛtam anubhūtajātītayaṃ vā kathāprapaṃcābhiratair vvaktṛbhi śrotṛbhiś ca nāmnā dyotyata iOti na tat kathāvastu yataḥ sākṣātkṛtāsaṃskṛtānām api tadviṣayaṃ jñānnamameva nāmānusaṃdhāna+m a+ta+ś cāOnimittaviṣayatvād animittam iṣyate evaṃ tarhy asaṃskṛtasya yan nāmāmnāyate tadā aprayojanam eva

8 na bhavaty aprayojanaṃ saṃskṛtavyavacchedena tadarthakalpanopāyatvād iti ācāryāryadāsaḥ saṃskṛte pi ○ pratiyogivyavacchedākāreṇaiva nāmnaḥ pravṛttir iti cintyam etat* sauttrāntikānāṃ tu saṃjñāmātratvād akathāOvastv asaṃskṛtaṃ pudgalavad evaṃ tarhy atītānāgate pi prasaṅgaḥ tasyāpi saṃjñāmāttratvān nāsti prasaṅgaḥ

9 bhūtatvena bhāvitvena ca tattra saṃvyavahārāt* tad iti vastu tan na kathety anye niḥsaraṇa niḥsāraṇa gatir iOty arthaḥ niyataḥ saro nissāraḥ sa ca nirupadhiśeṣo nirvvāṇadhātuḥ tatra gatasya punar āgamanād ata evāha | ○ sarvvasya saṃskṛtasya nirvvāṇam i+ti mārggo pi hi kolopame prahātavya ukta iti sarvvasya saṃskṛtasye

10 ty āha | sopadhiśeṣan tu nirvvāṇaṃ na sarvvasya saṃskṛtasyeti na tad atreṣṭaṃ na cātra catuṣkoṭikavirodho ○ sti prāptiṃ prati catuṣkoṭikavidhānā nirupadhiśeṣasya ca prāptyabhāvāt tad eṣām astīti sadhanavat sanissāOrāḥ anye punar āhuḥ saṃskṛtā evety avadhāryate na sanissārā eveti mārggasyā tallakṣaṇatvād evaṃ

11 tu sanissārā iti na sarvvasaṃskṛtadharmmaparyāyaḥ syād iṣyata e+veti ced ayuktam iṣyate ye sāOsravā iti viśeṣaṇānarthasya prasaṃgā tatrāpi hi śakyata evaitad avadhāraṇaṃ karttuṃ

A15a

1 saṃskṛtāevopādānaskandhāḥsaraṇāḥduḥkhaṃsamudayaśceti vistaraḥ ācāryāryadāsas tv āha nirvvāṇam attra pradīOpanirvvāṇayogena pravṛttyupaśamaḥ sa cāpratisaṃkhyānirodho nityānirodhaś ca anutpattidharmmāṇāṃ ca na pratisaṃkhyāOnirodha iti anityateva hy anityatāninirodho nānyaḥ sā ca saṃskṛtasya nityānubaddheti na niḥsaraṇaṃ yujya

2 te apratisaṃkhyānirodho pi na sarvvasya saṃskṛtasyeti cintyam etat* sahetukatvā savastukā iti vāsyate O tat kāryeṇeti vastu hetuḥ ācchādyata ity arthaḥ hetuphalayoḥ paurvvavaryā sūkṣmaudārikatvāc ca vasati vāsmin kāOryam iti vastu vasatīva vasa+ti tata utpatteḥ sa hetur yeṣām asti + te sahetukāḥ pravacane bahuṣv artheṣu va

3 stuśabdasya darśanāt sahetukatvād iti viśinaṣṭi hetuvacanaḥ kilāyam iti kilaśabdo ttra svabhāvavacano vaOstuśabdo na hetuvacana iti jñāpanārthaḥ nanu ca pravacane paṃcasv artheṣu vastuśabdo dṛṣṭaḥ svabhāve viṣaye saṃyoOjanīye hetau parigrahe ca tatra svabhāve yathoktaṃ sthavirānandena imān ahaṃ bhadanta navakanavakāṃn bhikṣūṃ katham avavā

4 dāmi katham anuśāsmi katham ebhyo dharmmaṃ deśayāmi iha tvam ānanda navanavakān bhikṣūṃn vastu grāhaya vastu O vācāyety attra svabhāva iti gamyate tathā yad vastu pratilabdhaṃ samanvāgatas tena vastuneti svabhāveneti gamyate | O jñeyā dharmmāḥ katame sarvvadharmmāḥ jñeyā jñānena yathāvastu yathāviṣayam iti gamyate yasmin vastu+ni

5 anunayasaṃyojanena saṃyuktaḥ pratighasaṃyojanenāpi tasmin vastunīti + saṃyojanīya iti O gamyate savastukā dharmmāh katame sarvvasaṃskṛtā dharmmā iti sahetukā iti gamyate | tathā upaśāntasya

bhikṣuOṇor ucchinnavastunaḥ kṣīṇo jātisaṃsāraḥ nāstīdānīṃ punarbhava iti ucchinnahetukasyeti gamyate ta+thā

6 yena vastunābhijānāti parijānaty api tenaiva vastuneti tenaiva hetune+ti pratīyate kṣettravastugṛOhavastvāpaṇavastupratigrahaṇaṃ prahāya tataḥ prativirato bhavatīti pari{gra}graha iti gamyate tad evam anekāOrthe vastuśabde katham attra svabhāvārtha iti gamyate tad itaratra tulyaṃ api ca avastukāḥ dharmmāḥ katame asaṃ

7 skṛtā dharmmā ity uktaṃ teṣāṃ ca niḥsvabhāvatvād vastuśabdaḥ svabhāvavādīti vijñāyate api ca svabhāvā-lambaOnasaṃyogahetuparigraheṣv api sarvvatra svabhāvavacana eva vastuśabdaḥ ity ete saṃskṛtadharmmaparyāyāḥ vācyavastuOsāmānyād anyathā tu saṃskṛtā yāvat savastukā yathoktaṃ vvṛttau tebhya eva saṃskṛtebhyaḥ ye sāsravā upādānaskandhāḥ

8 s te nanu pūrvvam eva sāsravāṇāṃ kṛto nirddeśaḥ saṃskṛtā mārggavarjjitāḥ sāsravā iti asty etat teṣāOm eva nniyamaparā saṃjñeti pradarśanārthaḥ saṃjñāniyamārtho yam ārambhaḥ sarvvaṃ saṃskṛtaṃ skandhākhyam uktā yat sāsravaṃ taOd upādāna-skandhākhyam apy etenārthād gamyate anāsravaṃ skandhākhyam eveti ataḥ kiṃ siddhaṃ ya upādānaskandhāḥ

9 skandhā api te vastuno rūpāder aśmyarthasya vābhedāt* syuḥ skandhā eva nopāOdānaskandhāḥ anāsravāḥ saṃskārāḥ na hi te upādānebhyaḥ saṃbhavanti nāpy upādānavidheyāḥ na ca tebhya upā[..]Onāni prabhavaṃtīti rāgādiṣu kleśeṣv evopādānasaṃjñā tais tribhavopapattigrahaṇāt punarbhavākṣepaka

A15b

1 karmmopādānād vā tatsaṃbhūtatvād upādānaOskandhā iti yuktaṃ tāvad yat kliṣṭā ekatīyāś cāvyākṛtāḥ upādānasambhūtās tanniṣyandavipākaphalatvād atha kuśalasāsravā O ekatīyāś cāvyākṛtāḥ akatham upādānasaṃbhūtā ucyaṃte avidyāpratyayatvāt puṇyāpuṇyānejyānāṃ saṃskārāṇāṃ tadvipā

2 kapuruṣakārodhipatiphalatvāc cākliṣṭānāṃ sāsravāṇāṃ puṇyānām api saṃskārāṇāṃ bhavabhogabhedabhinnaprārthanāOnvayānāṃ prārthanāvad āneyānām api ca tadbhūminiḥsaraṇadṛṣṭisamuth ānāṃ dṛṣṭivat tatsahabhūr avidyā samutthānahetuOr iti atha vā upādānānāṃ skandhā upādānaṃskandhāḥ kathaṃ copādānānāṃ upādānavidheyatvād rājapuruṣa+va

3 d upādānavaśenālaṃbanagatyantareṣu namanāt pravṛttita ity arthaḥ ārhatām api hi skandhāh kleśāviṣṭābhighātaOvaśena rūpaskandhavikārāt tadanurūpacittacaittotpatter upādāna+++vidheyāḥ upādānāni vā tebhyaḥ saṃbhaOvantīty upādānaskandhāḥ kathaṃ copādānānāṃ upādānavidheyatvā tānikebhyo pi sāsravebhyaḥ saṃtānānāṃ ta

4 re upādānāni saṃbhavaṃty ālaṃbanato nuśayanād anye punar upādāyāyuṣmann ānanda asmīti bhavati nānuOpādāyety asmīty asyopādānaṃ ca te skandhāś cety upādānaskandhā iti karmmadhārayaṅ kṛvvanty anāsraveṣv asmīty abhāvāt* O raṇā hi kleśā iti raṇā iva raṇāḥ ata eva kalpanānimittam upadarśayann āha | ātmaparavyābādhād iti

5 loke hi yattrātmaparavyābādhanaṃ kriyate sa saṃgrāmo raṇa ity ucyate kleśo pi ca pravarttamānaḥ ātmaparaOvyābādhanaṃ karoti tasyotpannaḻ kāmarāgaḥ ātmavyābādhāya samvarttate paravyābādhāyobhayavyābadheti sūtre vaOcanāt* kuśalapakṣakṣo-

bhakaratvād raṇā ity anye saha raṇais saraṇāḥ punar attra sahārtha ity a[ttra]ta āha | tadanu

6 śayitatvād ālaṃbanasaṃprayogataḥ saraṇā sāsravavad iti evaṃ sāsravā ity asmān nārthaviśeṣo smīOty ataḥ saha ca raṇaiḥ prabhavanti + tair vvāḥ saha raṇā iti saraṇā ity ācāryasaṅghabhadraḥ tasyā kliṣṭā eva saraOṇā syur na caiṣa doṣaḥ sāsravā eva saraṇā ity avadhāraṇāt* atha vā sāsravās saraṇāḥ sāmiṣāḥ salī

7 lāḥ samālāḥ saśalyā savighātā iti pravacanoktānāṃ paryāyāṇāṃ pravṛtyarthadyotanārthaḥ pariObhāṣaiyaṃ saraṇā iti aparābhiś ca saṃjñābhis ta eva sāsravā dharmmāḥ pravahriyante duḥkhaṃ samudayo loko dṛṣṭiOsthānaṃ bhavaś ca te iti āryāṇāṃ pratikūlatvād iti āryagrahaṇam anāryāṇāṃ sasaṃbhārayoḥ sukhāduḥkhāsukha

8 yor apratikūlatvāt* āryāṇābhisaṃskāraduḥkhatayāḥ sarvvaṃ sāsravaṃ nirvvidvastutvāt pratikūlaṃ bhavati sarvvavyaOsanāspadabhūtatvā duḥkham ity ācāryasaṅghabhadraḥ vyavasānāspadabhāvaś ca taddhetubhāvanā nānya iti duḫkhasamudaOyasatyākārayor aviśeṣaprasaṃgāt* ciṃtyam etat* atha vyasanāspadabhūtatvād āryāṇāṃ pratikūlāḥ

9 pratikūlatvāc ca duḥkhaṃ vyasānāspadabhūtatvād dhi samudayasatyābhisamayāt pratikūlā bhavaṃti na duḫkhasaOtyābhisamayo duḫkhasatyābhisamayāt tu saṃskāraduḫkhatayaiva pratikūlā bhavanti na sarvvavyasanāspadabhūtatvāOt saṃsāraduḫkhatām eva cādhikṛtyoktaṃ bhagavatā samāsataḥ paṃcopādānaskandhāḥ duḫkham iti cchandarāgavastu

10 pratipakṣatvān na mārggasatyaṃ saṃsāraduḥkhatāstitve saty apy āryāṇāṃ pratiOkūlaṃ yattra hi te saktāḥ yena ca bādhyante tad eva saṃsāraduḥkhatayā viduṣīyantīti na mārgge sti prasaṅgaḥ O

samudety asmād iti prādurbhavaty asmād duḥkham iti yo rthaḥ samānajātīyavastukāraṇatvāt*

A16a

1 mārgge pi samudayatvaprasaṅgan nāsti prasaṅga duḫkhād udvignānāṃ ko sya samudaya iti taddhetuparīkṣāpravṛtteḥ duḫkhaheOtur eva samudayo na mārggahe++tuḥ na hi mārggodvegāt taddhetuṃ kaścid upaparīkṣate nirvvāṇaprāptihetuparīkṣā tu mārggena taOddhetuparīkṣā na ca sarvvo mārggaḥ samānajātīyavastukāraṇa iti na tatkāraṇe samudayatvaprasaṅgaḥ lujyata

2 iti lokaḥ pratipakṣanirodhyatvād evaṅ hi mārgge nāsti prasaṅgaḥ lujyate anityatayā vināśyata ity anye O evan tu mārgge pi prasaṅgaḥ yattraivāyaṃ nirūḍho lokaśabdaḥ tattraivāsya nirvvacanaṃ kriyata iti na mārgge sti prasaOṅgaḥ dṛṣṭir asmin satkāyadṛṣtyādi++kā paṃcaprakārā tiṣṭhaty anuśayanād iti nanu sāsrave vastuni sarvva

3 kleśā anuśerate āśravopādānaraṇākhyatvāc ca dṛṣtīnām api rāgādivat prāg eva kṛto nirddeśaḥ aOsty etad evam api tu sarvvaṃ sāsravaṃ vastu sarvvadā niṣparyāyeṇa dṛṣṭīnāṃ sthānam avicalaṃ dṛdhagrāhād iti tatsthānam eOva sāsravaṃ vastu na tv eva rāgādyavidyāvicikitsānāṃ rāgādīnāṅ hi svalakṣaṇakleśatvāt sarvvan nanu sarvvadā a

4 vidyāyāḥ na niṣparyāyeṇa sarvvasyā rāgādisamprayuktāyāḥ rāgādivad vikalpād vicikitsāyāḥ sarvvaOsyāḥ sarvvam asti na tu sā ttaddṛḍhagrā+hiṇīti tasmān na teṣāṃ sthānan ucyate na pratīti bhavaḥ samudayod yo bhavati O so bhipretaḥ evaṃ ca mārgge nāsti prasaṅgaḥ atha vāyaṃ bhavaśabdaḥ paṃcasūpādānaskandheṣu kṛtāvadhir iti

5 tattraivanirucyate|uktaṅhisūttrebhavaḥkatamaḥpaṃcopādanaskandhā iti bhavaty eveti sāsravaṃ vā pravṛttidhaOrmmatvād bhava ucya-

te bhavaty asmād asmin vā bhavatīti bhava ity anye naśabdaḥ samiṣādi paryāyopasaṃgrahārthaḥ ○ ity ete sāsravāṇām iti vistaraḥ upādānaskandhā yāvad bhava ity ete paryāyāḥ sāsravārthaṃ yathopa

6 varṇṇitaṃ vā upādānaskandhādyartham anugatā arthasadṛśāḥ anvarthāḥ sāsravaparyāyanirddeśavyavahitā○nāṃ rūpādiskandhānām adhikārārtham uktavacanaṃ rūpagrahaṇena skandhe rūpasya grahaṇaṃ prakaraṇād veditavyaṃ ubhayathā ○ saṃkhyānirddeśo bahutvād indriyāṇāṃ viṣayāṇāṃ sarvveṣāṃ ca rūpātmakatvānabhyupagamād viṣayaviṣayi

7 bhedena ca rūpaskandhopadeśāc cakṣurādayo rūpādayaś cātrābhipretā iti vijñāyate anyeṣāṃ sasaṃbharā○divijñaptis tu dharmmāyatanasaṃgṛhītatvān nārthapaṃcake ntarbhūteti pṛthag ukto avadhāraṇaṃ sautrāntikādiparikalpita○tadanyadharmmāyatanasaṃgṛhītarūpavyavacchedārthaṃ caśabdaḥ samuccayārthaḥ cakṣurādibhis tadvijñānair vvā

8 aryanta i++++ty arthāḥ gamyanta ity arthaḥ attra ca daśāyutanāny ekasya caikadeśo rūpaskandha ○ ity uktaṃ bhavati athaiṣāṃ kiṃ lakṣaṇam ity ata āha tadvijñānāśrayā rūpaprasādāś cakṣurādaya ity avyavahita○tvā tacchabdena rūpādayo rthā sambadhyante lokaprasiddhim aṅgīkṛtya loke hi viṣayeṇa vijñā+ne

A16b

1 vyāpadiśyate rūpabuddhiḥ śabdabuddhir iti nāśrayeṇa tadvijñānānām āśrayās tadvijñāśrayāḥ yathoktaṃ tadvikāravikā○ritvād āśrayāc cakṣurādaya iti paṃca rūpātmakā iti rūpasvabhāvāḥ atītendriyārthaṃ pratipattir āgamād yuktito vā bhava○ti na cānāptānāṃ vāṅmāttreṇa śraddhīyata iti + rūpaprasādātmakāś cakṣurādaya ity atrāgamaṃ darśayati

2 yathoktaṃ bhagavateti vistaraḥ tatrāyaṃ prasādārthaḥ tadyathā prasanna ādarśe udakapāttre ca bibaṃ pratītya tatpratiObhāsaṃ pratibimbakam utpadyate tadvat paṃcasu rūpātmakeṣu prasādeṣu rūpādīn pratītya tatpratibhāsā vajñaptir utpadyate | O attra hi cakṣurādīnāṃ parasparato manasaś ca vyavacchedaḥ kāryo rūpaprasādātmakatvāviśeṣād āśrayabhāvā

3 viśeṣāc cety ubhayam ucyatai tadvijñānāśrayā rūpaprasādā iti ca attra tadvijñānāśrayatvena cakṣurādīOnāṃ parasparato vyavaccheda rūpavijñānasyāśrayaś cakṣur eva na śrotrādayaḥ evaṃ yāvat sparśavijñānasyāśrayaḥ kāya eOva cakṣurādaya iti evaṃ tu manasi cakṣurāditvaprasaṃgas tasyāpi tadāśrayatvāt paṃcānāṃ sahajaś ca tair iti vaca

4 nād ata idam ucyate rūpaprasādā iti {ca} ye rūpaprasādātmakās tadvijñānāśrayā+s te cakṣurādayo na maOna iti jñāpitaṃ bhavati rūpagrahaṇaṃ tarhy anarthakaṃ tadvijñānāśrayāḥ prasādāś cakṣurādaya ity anenaiva siddhatvān na hy arūpī O rūpī vā prasādo nyas tadvijñānāśrayo + sti yadviśeṣaṇārthaṃ rūpavacanaṃ sārthakaṃ syāt sūttra uktatvād iti cet sūttre

5 cakṣurādivijñānāśrayaviśeṣavacanānukte śāstra evaṃ pāṭha iti cet samānaṃ tattrāpi hi + cintyam etad eOvaṃ tarhy asaṃdehārthaṃ rūpavacanaṃ bahuvrīhikalpanayā hi śraddhayāś cakṣurādisaṃjñā prasajyeta rūpavacanāt tatra tatsamāsaOtyāga upadiṣṭo bhavati nāsti hi rūpamayaḥ prasādo yasya cakṣurādivijñānāsya++śrayatvena ka+lpe

6 rann iti sārthakam eva rūpavacanaṃ etena śāstrapāṭho vyākhyātaḥ ācāryasaṅghabhadraḥ yat tūktaṃ sūttre cakṣurāOdivijñānāśrayaviśeṣavacanānukteḥ rūpagrahaṇam abādhakam iti tad uktaṃ bhūtopādā{na}yavacanād rūpagrahaṇam anaOrthakaṃ na

hy arūpī prasādo bhūtāny upādāya varttate tasmāt sūttre pi bhūtāny upādāya prasāda iti vaktavyaṃ na rūpa

7 prasāda iti na cāttra bahuvrīhisamāsavyudāsārthaṃ rūpagrahaṇaṃ yuktaṃ rūpaskandhādhikārād eva rūpātmakaOtvasiddheḥ na ca śraddhātmakaḥ prasādo rūpasaṃgṛhīta iti bahuvrīhyāśaṃkāpi nāsty eveti cintyam etat* sūtre tu vineOyāśayāpekṣayā bhagavato deśaneti na tatra gurulāghavaṃ cintyate ācāryeṇāpi sūttranirddeśānurodhe

8 na tathaivohoktaṃ rūpaprasādā iti ata eva bhāgavataṃ vacanam upadarśayann āha yathoktaṃ bhagavateOti atha vā yal loke kṛṣṇasāram utpaladalātūkam adhiṣṭhānaṃ cakṣur ity ucyate tadāścataṃ cakṣurvijñānam iti vipaOryasu+++vyutpādanā na varṇṇasaṃsthānalakṣaṇaṃ cakṣur api tu cakṣurvvijñānāśrayo rūpaprasāda iti

A17a

1 evam anyatrāpi vācyaṃ apare tv āhuḥ rūpādivijñānānām āśrayo dvividhaḥ cakṣurādayo manaś ca prasannas triprakāOraḥ śraddhāprasādaḥ āyatanarūpaprasādaḥ indriyarūpaprasādaś ca tattra tadvijñānāśrayaṃgrahanena āyatane rūpaprasādāOd iśeṣayati rūpagrahaṇena śraddhātmakāt prasādagrahaṇena manasto viśinaṣṭīti nanu ca śraddhā vijñānānām anā

2 śrayatvā tadvijñānāśrayagrahaṇenaiva nirākriyata iti rūpa-grahaṇam anarthakaṃ nānārthakaṃ śraddhā bhi samana-ntarapratyaOyabhāvenotpiter vvijñānasyeṣyate ataś ca manovat samantarabhāvino vijñānasyāśrayo bhavati ekasminn api ca kalāOpe sahabhūsaṃprayuktakahetvabhisambandhād vijñānāśrayaḥ śraddheti yujyate naitad eva śāstravirodhā+c chāstre + hi

3 cakṣurvvijñānādīni hy āśrayāṇy uktānny evaṃ ca caittāśrayatvād apy anekāśrayāṇi prasajyante na vijñānasya vijñānāOntareṇa saṃhabhāvo stīti pūrvvaṃ vijñānaṃ niruddhyamānam uttarasyotpattum avakāśaṃ dadātīty āśraya ucyate na tv evaṃ caittāOś cittena saha viruddhyante yatas tannirodhād vijñānotpatyavakāśa iti manovat teṣām apy āśrayatvaṃ parikalpyeta

4 na cāyaṃ niyamo yo yasya hetus sa tasyāśraya iti anyathā hi bhutāny api bhūtāśrayāṇi prāpnuvanti na + caiOtad iṣyate pravacanena sahotpannatve pi cittam eva caittāśrayatvena varṇyate na caittāśrayatvenety anyathā vā cittacaittaOvyavasthāsaṃbhedaḥ syād iti atha vā yāny etāni cakṣurādīny uktānīti vistaraḥ atra ca sāmarthyāc cakṣurā+dīni

5 vyavahitāny api tacchabdena saṃbadhyante sāmarthyaṃ punaḥ indriyair iha pravacane vijñānavyapadeśā cakṣurvvijñānaṃ O śrotravijñānam iti evaṃ hy asaṃkīrṇṇāniṣadvijñānāny uktāni bhavanti na viṣayais tattra cakṣurādivijñānānāṃ manovijñānaOsya ca vyatibhedād ata evāha evaṃ ca prakaraṇagrantho py anuvṛtto bhavatīti nanu caivam itaretarāśrayatvād asama

6 rthaṃ bhavati cakṣuḻ katamaḥ cakṣurvvijñānāśrayo rūpaprasādaḥ cakṣurvvijñānaṃ katamac cakṣurāśyatā rūpaprativijñaOptir iti naitad itaretarāśrayam anyatraveditas tenas tad itarajñāpanā ācāryasaṃghabhadras tv āha | śrotrādīndri+yapraOtiṣedhārthaṃ pūrvvaṃ vacanaṃ rūpaprasādasvābhāvye + pi hi teṣāṃ nāsti cakṣurvvijñānāśrayabhāva iti na teṣu cakṣurā

7 ditvaprasaṅgaḥ uttaran tv anantaraniruddhāśrayapratiṣedhārthaṃ cakṣurādivijñānāśrayatve hi tasya nāsti rū+paOprasādasvābhāvyam iti na ttra cakṣurādisaṃjñāprasaṅgaḥ pūrvveṇa vā sabhāgaṃ cakṣur

antareṇa tatsabhāgam iti atra tu ○ vyākhyāne vākyabheda iti na manasaḥ pratiṣedho vijñāyate na viṣayarūpaprasādasyeti doṣaḥ tatsabhāge+ṣu

8 tadvijñānāśrayatvabhāva iti ce naitad evaṃ sāmarthyapari+grahāt pūrvvasmiṃs tu vyākhyāne rūpa○grahaṇam anarthakam ity uktaṃ pūrvvam eva rūpaprasādalakṣaṇāviśeṣe pi cakṣurā+dīnāṃ para-sparato bheda iti kathaṃ vi○jñāyate nanu cātroktam evānumānaṃ tadvijñānāśraya+tvād iti attra hi parasparāsādhāraṇakāryahetu+tvaṃ

9 cakṣurādīnāmi uktaṃ tathā hy andhasya ○ rūpabuddhir nāsti satsv api śrotrādiṣu evaṃ badhirādīnām api śabdādibuddhayo vācyā parasparāsādharaṇakāryahe○tutvaṃ ca tatkāraṇabhedena brīhibījādiṣu vyāptam iti na cakṣurādiṣv abhedāśaṃkā yujyate bhinnabhūtakāraṇatvāc ca

A17b

1 bhinnabhūtakāraṇānāṅ hi tatkā○ryāṇāṃ vīṇā{veṇvā} vaṅśa-panavādiśabdānāṃ bhedo dṛṣṭaḥ sarvvattrābhinnalakṣaṇatvād bhūtānāṃ bhedānupapattiḥ abhinnalakṣaṇatve ○ pi bhedo ttrāsty eva ādhyātmikabāhyabhūtabhedavad vedanāvad vā anubhavalakṣaṇāviśeṣe pi sukhaduḫkhāduḫkhāsukhabhe

2 dasiddhe evaṃ tarhy abhinnalakṣanatvāc cakṣurādīnāṃ śabdavad ekāyatanatvaprasaṅgaḥ naitad evam anyathāyatanavyavasthānā○d ekajātīyavijñānāya dvārabhedena hy āyatanāni vyavasthāpyante na svarūpāpekṣayā bhinnalakṣaṇānām apy ekāyatanasaṃ○grahād asmān na śabdavac cakṣurādīnām ekāyatanatvaprasaṅgaḥ apara āha | na rūpaprasādātmakaṃ cakṣurvvijñānāśrayatvān mano

3 vad iti atra tu vaiśeṣikasya ataijasatvenāpi cakṣurvvijñānāśrayatvasya prāptatvāt tatsiddher iṣṭavighātakṛd viOruddhaḥ ataś ca hetur asiddhaḥ cakṣurvvijñānasyānāśṛtatvā dṛṣṭāntaś ca sādhanavikalaḥ kāpilasyāpy attriguṇatvenāpi heOtur vyāpta itīṣṭavighāta+kṛd viruddhaḥ manas tu na ttriguṇam iti pramāṇasamuccayopanibaṃdhād vijñeyaṃ tattra hi vista

4 reṇa pratipāditaṃ iha tu granthavistarabhayān nocyate hetuś cāsiddhaḥ vṛttivṛttimator ev adanyatvād āśrayāśritāOnāṃ hi bhedo dṛṣṭaḥ kuṇḍabadarādīnāṃ na ca sa eva tasyaivāśrayo dṛṣṭa iṣṭo vā dṛṣṭānto pi sādhanavikalaḥ na hi cakṣuOrindriyavṛttir mmana āśritya pravarttate sāṃkhyasya bauddhasya tvabhyupetabādhā sūttre bhagavatā cakṣurā+dīnāṃ rūpaprasā

5 dātmakatvābhidhānāt* anyas tv āha na rūpaṃprasādātmakāni indriyatvān mana-indriyavad iti rūpaprasādātmaOkavyatirekeṇa nānye cakṣurādayaḥ saṃtīty āśrayāsiddho hetuḥ athānyasvabhāvony abhyupetya rūpapradādātmakatvaṃ O pratiṣidhyate | evam apy āśrayāsiddhaḥ tasyānabhyupagamāt saty api vā tasminn indriyatvāpra+siddher apakṣadharmmo

6 hetuḥ avaśyaṃ ca rūpātmakatvaṃ cakṣurādīnām abhyupagantavyaṃ sapratighatvāt* sapratighatvaṃ vyavacchinnādhāradeOśatvāt sarvvagatatvād indriyāṇāṃ vyavacchinnādāradeśatvam aprasiddhaṃ tathā hi devadattādīndriyāṇi brahmaṇo pīndriOyādhiṣṭhāne vidyanta ity abhyupagamāt* yāni hi brahmaṇā indriyādhiṣṭhāna indriyāṇi tāni tasyaiva nānyasya tada

7 dhiṣṭhānavṛttitvād rūpādivan na śarīrād bahiś cakṣurādīndriyāṇi tatra vicikitsādiprayogād vātagulmādivad iO+++++ty alaṃ prasaṅgena ekādaśadravyakād rūpaskandhād uddiṣṭāt paṃcānām indriyāṇāṃ kṛto nirddeśaḥ tada{na}nantaran tu O tadarthānāṃ karttavya ity ata āha

nirddiṣṭāni paṃcendriyāṇy arthāḥ paṃca nirddeśyā iti teṣv indriyeṣu tatra rūpaṃ tāva

8 n nirddiśyata iti tāvacchabdaḥ kramārthaḥ rūpaṃ dvidheti dviprakāram ity arthaḥ cakṣurādīndriyaviṣayā rūpādaya ○ iti loke prasiddhatvā tallakṣaṇam anuktvā tadbheda eva pradarśyate tasya loke pratītatvān nīlādir iti ādiśabdena ○ pītalohitāvadātagrahaṇaṃ tadbhedā anya iti nīlādivarṇṇabhedā ity artha te puna katame | abhraṃ dhūmo rajo mahi

9 kā + cchāyā ātapa āloko ndhakāram iti evaṃ ca kṛtvā dvādaśavidho varṇṇo bhavati mūlavarṇṇāś catvāras te○ṣāṃ cotkarṣāpakarṣasaṃparkkabhedād anye ṣṭāv abhrādayaḥ ākāśadhātuviśeṣa eva nabho varṇṇāntaram iti kecit* ○ prabhāpratighātasamutthā cchāyā ndhakāraṃ ca | yan tu viśeṣo chāyā yatra rūpāṇāṃ darśanaṃ viparyayād andhakāraṃ

10 yattra rūpāṇām adarśanam ity a○rthaḥ na vipaṃcitam iti na vibhaktaṃ asti rūpāyatanaṃ varṇṇato vidyate na saṃsthānata iti kiṃ punar idaṃ saṃsthānaṃ ○ nāma

A18a

1 nanūktaṃ dīrghodir iti tad eva na jñāyate yattra dīrghādibuddhayo bhavanti tad dīrghādisaṃsthānaṃ evan tarhi na varṇṇādivyatiriktaṃ ○ saṃsthānam abhyupagantavyaṃ kiṃ kāraṇaṃ yasmād ekadiṅmukhapravṛtte bhūyasi varṇṇasaṃghāte dīrghabuddhir bhavati alpīyasi hrasva○buddhiḥ caturddiśaṃ same vṛttabuddhiḥ sarvvataḥ same parimaṇḍalabuddhiḥ madhye bhūyasy unnatabuddhiḥ ekadiṅmukhe sātabuddhiḥ

2 nānādiṅmukhe visādabuddhir i+ti kathaṃ punar etad gamyate varṇṇādisamudāye dīrghādibuddhir na punar arthāntarabhū○te saṃsthāna iti sparśanadvāreṇāpi dīrghādibuddhyutpatteḥ na

cendriyāntaraviṣaye tyindriyadvāreṇa buddhir ○ utpadyate naitad indriyajñānaṃ kin tarhy anumānajñānaṃ tadgandhā puṣpe varṇṇajñānavad gandho hi puṣpavarṇṇe niyato na tv evaṃ sparśaḥ

3 saṃsthāna iti yat kiṃcid etat tasmād ubhayendriyadvāreṇa ghaṭādivad dīrghādau saṃsthāne jñānapravṛtter na tad varṇṇā○dibhyo rthāntaram iti punaś ca karmmakośasthāne vicā+rayiṣyaty alaṃ prasaṅgena asty ubhayatheti kāyavijñaptivarjjadī○rghādisaṃsthānaṃ abhraṃ dhūmo rajo mahikā ceti ātapālokāv eva varṇṇato vidyate nīla-pītalohitavadātacchāyāṃ

4 dhakārākhyam ity apare kiṃ kāraṇaṃ na hi nīlādīnāṃ dīrghā-disaṃsthānavinirmuktānāṃ grahaṇam asti katham andhakāre ○ dīrghādisaṃsthānagrahaṇaṃ avavarakādiṣv antas tathāpariccheḍāt* yady evam ātapālokayor api prasaṅgaḥ nāsti prasa○ṅgaḥ ātapālokātapopagūḍhāśrayasaṃsthānagrahaṇān na tv etad andhakāre stīti varṇṇayanti kathaṃ punar evaṃ dravyam ubha

5 yathā vidyata iti sattārthaṃ vidim aṃgīkṛtya codyaṃ ubhayena prakāreṇobhayathā svarūpabhedād dhi dravyabheda ○ iti ekatvaṃ tatra virudhyate ekatve vā tattra svarūpabhedābhāva ity ataś cālokādiva kāyavijñaptivad vā saṃsthānata ○ varṇṇata eva vā tad abhyupagantavyaṃ nobhayatheti ubhayasya tattra prajñānād iti tattrety ekasmin dravye varṇṇe pi saṃ

6 sthānasya saṃsthāne pi varṇṇasya prajñānāt* jñānārtho hy eṣa vidir na sattārtha iti etad uktaṃ bhavati ubhayathā vidyate ○ ubhayathā prajñāyata iti yattra tūktaṃ varṇṇata eva vidyate saṃsthānata eva vidyata iti tatra sattārtha eva samudāyāśra○yaṇā sattārtho pi na virudhyata ity i anye na hy ekasmin samudāye varṇṇasaṃsthānāstitvaṃ virudhyata iti iyaṃ ca rū

7 pāyatanavacanād akalpanā ata evoktaṃ na hy ekaṃ dravyam ubhayathā vidyata iti kāyavijñaptāv api tarhi praOsaṅgaḥ varṇṇataḥ saṃsthānataś ca vidyata iti aṃjalikapotādiṣv api kāyavijñaptisvabhāveṣu nīlādivarṇṇaprajñānāOt* ataś ca yad uktaṃ saṃsthānata eva kāyavijñaptir iti tad virudhyate viṣamo yam upanyāsa iti kecit*

8 pariśiṣṭe hy ātapolokavyatiriOkte rūpāyatane vipākaje aupacayike naiṣyandike vā prajñāyamānayor vvarṇṇasaṃsthānayor abhinnā sāmagrī vipākaOhetur upacayahetuḥ sabhāgahetur vvā nanv evaṃ vijñaptikāle

A18b

1 prajñāyamānayor vvijñaptivarṇṇayor abhinnā sāmagrī vipākahetvādikā vidyate tatra hy aṃjalyādikaṃ kuśalam akuśalam avyāOkṛtaṃ vā sthānaṃ varṇṇaḥ punar atrāvyākṛta evety ato

2 yas tattra varṇṇaḥ sa viśiṣṭarūpāyatanena saṃgṛhīta eva tadanyasaṃsthānenābhinnakāraṇatvād yat tu vijñaptisvabhāvaṃ O rūpāyatanaṃ tan naiṣyandikam eveti varṇṇena sahaikakāraṇasāmagrīvirodhāt saṃsthānata eva vidyata ity ucyate yat tarOhīdaṃ rūpi+++ṇāṃ sahotpādaniyame lakṣaṇaṃ kāme ṣṭadravyako śabdaḥ paramāṇur anindriya iti tat kathaṃ

3 bāhulikam etad vijñaptyavijñaptisahabhuvāṃ abhinnakāraṇasāmagrīṇāṃ kuśalākuśalānāṃ gandhādīnāṃ bhautiOkānām abhāvād iti evaṃ ca paṃcadravyako vijñaptiparamāṇur iti siddhaṃ bhavati atra hi samudāya evobhayathā prajñāOyate na dravyaṃ anyathā hi dravyasya viruddhaṃ ubhayasvābhāvyaṃ na nivarttate yattra hi samudāye vijñaptyākhyaṃ

4 saṃsthānaṃ prajñāyate tatra varṇṇo pīti prajñaptau prasaṅga ukto nātra bhinnābhinnasāmagrīprabhavatvaṃ kiṃcid upakaOroti

kāmāvacaraś ca paramāṇur aṣṭadravyaka eva tadyathā sāmagrīkair ggandhādibhir avinābhāvād ity alaṃ prasaṅgena ○ śabdas tv aṣṭavidha iti śapyaṃte nena bhāvāḥ śapanaṃ cā śabdaḥ caturbhūtaniṣpannaṃ śrotraviṣayarūpaṃ iti

5 saugatāḥ tattropāttāny ātmabhāvapratyutpannā cittacaittair adhiṣṭhānabhāvenopagrahād anyonyānuvidhānatas tāni pu○nar vvipākajāny aupacayikāni ca pratyutpannacakṣurādyavinirbhāgīni viparyayād anupāttāni hetur asyety upāttānupāttama○hābhūtahetukaḥ tatra upāttamahābhūtahetuko yathā hastavākchabda iti nanu cānupāttamahābhūtahetuko pi vākcha

6 bdo vidyate yathā brāhmaṇaḥ kāmāptena nirmmitena bhāṣayatata dvitīyādidhyānopapannānāṃ vā vāgvijñaptiḥ sa○vicārayor iti vacanāt tathā svāni + bhūtā++++ny upādāya kāyavākkarmma sāsravam iti lakṣaṇāc ca yady api vidya○te nāyaṃ doṣo nidarṣanatvenopāttatvān na hy attrāvadhāryate upāttabhūtahetuka eva hastavākchabda iti upā

7 ttānupāttabhūtahetuka eva hastavākchabda iti upāttānupāttabhūtahetukaḥ satvākhyo vāgvijñaptiśabdaḥ a○satvākhyo nya iti vāgvijñaptiśabdād yo nyo dviprakāro py upāttānupāttabhūtahetukaḥ evaṃ ca upāttānupāttahetu○kayoḥ pratyekaṃ satvāsatvākhyatvāc caturvvidhaḥ caturvvidhasya pratyekaṃ manojñāmanojñabhedād aṣṭavidha iti

8 manaso nukūlo manojñaḥ mātṛpitṛjñavat* atra hi hetubhedāt svarūpabhedāc ca śabdasya prabhe+dalakṣaṇam u○ktaṃ upattānupāttabhūtahetuko py asti śabda ity apara iti tattra hastamahābhūtāny upāttāni mṛdaṅgamahābhūtāny upāttāni ○ hastamṛdaṅgasaṃyogaś cobhayabhūtasanniśrayeṇotpannatvāt* kiṃ syāt sajātīyenāvinirbhāgaḥ syāt ta

9 taś ca sapratighatvaṃ na syān nanu ca pṛthivīdhātor abdhātu-nāvinirbhāOgo na ca sapratighatvam iti cintyam etat* bhūta-catuṣkadvayanimittaparamāṇusamudāyas tattropāttānupāttabhūOta-hetuka iti na virudhyate | ācāryasaṅghabhadras tv āha

A19a

1 satvāsatvākhyayor upāttānubhūtahetukatvān manojñāmanojñabhedaś ca rūpadiṣv apy astīti dvividha eva śabdaḥ O upāttānupātta-bhūtahetukatvāt* nanu ca manojñāmanojñatvavad rūpādiṣūpāttānu-pāttabhūtahetukatvam api vidyate O śabdasya tu hetur eva dvividho na rūpādīnām iva svarūpam apīti śāstraparigṛhītam etac chabda-lakṣaṇaṃ ato vyati

2 riktabhedābhidhāne vā atyalpam idam ucyate anyo pi hi bhedo sti upāttamahābhūtahetukaḥ satvabhisaṃskāOrajas tanirapekṣaś ca satvābhisaṃskārajo pi hastādyabhisaṃskārajo vāgvijñaptiś ca vāgvi-jñaptir api nānādhisthānā nāmaOnirapekṣā cety evaṃ kuśalādibhedena bahudhā bhedo vidyata iti satvāsatvākhyayoḥ pratyekam upāttānupātta

3 bhūtahetukatvavyabhicārātat pṛthag abhiOdhānaṃ varṇṇa-saṃsthānāvyabhicāre pi tāvan nīlāde ddīrghādeś ca pṛthagabhidhāna mṛṣyate iha tu vyabhicāre pi na mṛṣyata iti na kāraṇaṃ vijñāyate nīladīrghādivarṇṇasaṃsthānavyatirekeṇa O cābhrādīnām abhāve pi pṛthaṅ nirddeśo nujñāta ity attra kāraṇaṃ na vijñāyate nyatra śāstrapakṣāpātān na ca hetubhedā

4 d bheda ukto nukto bhavaty upāttānupāttabhūtahetukavat* yad apy uktaṃ manojñāmanojñatvaṃ rūpādiṣv apīti tad apy aObhi-prāyāparijñānāt* paribhāṣe ceyam ācāryasyābhipretāt yatrāpīttthaṃ prabhedāyeti rasaḥ ṣaḍ iti rasyata iti rasOaḥ āsvādyata ity arthaḥ

prakṛtibhedam aṅgīkṛtya ṣaḍbheda uktaḥ anyas tu bhedaḥ tatsaṃsarggabhedāc canaṃtaś ceti + nokta+ḥ

5 anyas tu bhedaḥ tatsaṃsarggabhedāc canaṃtaś ceti nokataḥ kramabhedas tu viṣayavijñānotpattyaniyamapradarśanārthaḥ ○ gandhata iti gandhas sa caturvvidhaḥ sugandhadurggandhadvayo samaviṣamagandhatvāc caturvidhaḥ jātitas tu dvividha eva suga○ndho durggandhaś ceti darśayati yas tu śāstrestṛtīyaḥ samagandha uktaḥ sa kaścit sugandhapakṣyaḥ kaścid durggandhaḥpakṣya

6 iti na jātitaś tṛtīyo stis tasya punaḥ sāmyaṃ vaiśamyaṃ vāśrayasyo pacayāpacayapravṛttibhedād ity eke ○ mṛdūtkaṭabhedācced ity anye śāstre | tṛvidha sugandhadurggandhaś ca śāstre hi viṣamagandha eva sugandhadurgandhatvenoktaḥ ○ tadanyas tu sādhāraṇatvāt samagandha uktaḥ sugandhadurggandhābhyāṃ jātibhinna eva śāstre samagandha ukta ity anye tattre

7 ndriyamahābhūtopacayasaṃmādhī sugandhaḥ viparyayā durggandhaḥ tadubhayaviśeṣābhāvāt samagandhaḥ spṛ○śyam ekādaśātmakam iti spraṣṭavyaṃ spraṣṭuṃ vāṃ kāyendriyeṇa śakyata iti spṛśyaṃ nanu ca yena ya spṛśyate tad api t○at spṛśatī+ti kāyendriyam api spṛśyam ity āpadyate spṛśaty eva kāryendriyaṃ na spṛśyate cakṣutad ity eke cakṣur hi

8 paśyatinadṛśyatenavākenacikiṃcitspṛśyateāśrayālaṃbananairantarye tu spṛṣṭasaṃjñā tatra yadāśṛtaṃ vi○jñānaṃ viṣayam upalabhate tena sa viṣayaḥ spṛṣṭa ity upacaryate na tu viṣayeṇa vijñānāśrayaḥ ata evā kā○yendriyeṇa bhūtāny eva spṛṣyanta ity upacaryate na tadāśṛtā rūpādayaḥ kāyavijñānenāgrahaṇā yuṣpā

9 diṣu ca varṇṇādyupaghātas tadāśrayopaghātān na kāyasaṃsparśāt* ślakṣṇatvaṃ mṛduteti ślakṣṇam eva ślakṣṇaOtvaṃ yathā pṛthag eva pṛthaktvaṃ nirvvacanaṃ tu śleṣṭavyaṃ ślakṣṇa mṛdv aparuṣam āliṅganakṣamam ity arthaḥ karkkaśatvaṃ paruṣateti O karkkaśam asyeti karkkaśaṃ lomaśavat* karkkaśam iti varṇṇaparyāyaḥ karkkaśatvam eva karkkaśatvaṃ rūkṣaṃ paruṣa

10 m asukumāram ity arthaḥ gurutvaṃ yena bhāvās tulyaṃta iti avanamaṃtīty arthaḥ gīryante smiṃ satīti guruḥ sādyaOnta ity artha gurvv eva gurutvaṃ yatas tulāyā jaghanonnatir bhavatīti vaibhāṣāḥ laghutvaṃ viparyayād iti yena bhāOvāḥ na tulyaṃte nāvanamanti laṅghyante smin satīti laghu saṃsthānapṛthutve pi yadbhāvāt sukham ādriyante

A19b

1 bhāvāḥ tulāyā jaghanāvanatinimittam iti vaibhāṣikāḥ laghv eva laghv eva laghutvaṃ śītam uṣmābhilāṣakṛd iti yadaObhyāhatasyoṣṇābhilāṣo bhavati śyāyate tad iti śītaṃ upaghātānugrāhakatvād āśu gamyata ity arthaḥ nanu ca grīṣme śaradi ca O saty api śīta uṣnābhilāṣo na bhavati uṣṇābhilāṣasyānyathābhāvāt* śītam evoṣṇābhilāṣakṛd ity avadhārya

2 te evaṃ vā tatkāryam api tajjātīyatvāl la{bhyate} kṣyate lākṣaṇikaiḥ jighitso bhojanābhilāṣakṛt pipāsā pāOnābhilāṣakṛn na hi caitasiko dharmmaḥ kāyendriyaviṣayo stīty ata āha | kāraṇe kāryopacārā koṣṭhe hi jighatsāpiOpāsākāraṇaṃ spraṣṭavyaviśeṣa utpadyate tattra jighatsākāraṇaṃ kāraṇe kāryopacāraṃ kṛtvā jighitsety uktaṃ

3 pipāsākāraṇaṃ pipāseti yadi hy attra kāraṇakāryopacāro na vivakṣitaḥ syān naivaṃ brūyāt* jighaOtsā bhojanābhilāṣakṛt pipāsā pānābhilāṣakṛt pipāsā pānābhilāṣakṛd iti kin tarhi evaṃ brūyā jighatsā

bhojanāObhilāṣakṛt pipāsā pānābhilāṣakṛd iti kin tarhi evaṃ brūyā jighitsāpipāse bhojanapānābhilāṣā

4 v iti atraiva nidarśanaṃ buddhānāṃ sukha utpāda iti vistaraḥ na hi buddhānām utpāda eva sukhaḥ sukhasya tu kāraOṇam iti sukha uktaḥ evaṃ dharmmadeśanādiṣv api vācyaṃ anye pi ++ hi mūrcchābaladaurbbalyādayaḥ spraṣṭavyaviśeṣāḥ O vidyante | eteṣv evāntarbhūtā iti pṛthaṅ noktā mūrcchā ślakṣṇatvān na bhidyate balaṃ karkkaśagurutvāt* evam anye pi spraṣṭa

5 vyaviśeṣāḥ yathāyogam eṣv evāntarbhāvayitavyāḥ evaṃ tu ślakṣṇatvādīnām āśrayaviśeṣāt parasparato viOśeṣaḥ āptejo-dhātūtsadatvāt* ślakṣṇatvaṃ pṛthivīvāyudhātutsadatvāt karkkaśatvaṃ pṛthivyabdhātūtsada[..]tvād gurutvaṃ tejovāOyudhātūtsatvā laghutvaṃ ata eva mṛtaśarīreṣv adhikaṃ gurutvaṃ abvāyudhātū-tsadatvāc chītaṃ vāyudhātūtsadatvā sā

6 tejodhātūtsadatvāt pipāsā evam anyasminn apy upādāyarūpe yathāsaṃbhavam āśrayaviśeṣāt parasparato O viśeṣo vagantavyaḥ iha tu granthagauravaparihārārthaṃ noktaḥ rūpadhātau jighatsāpipāse na sta iti kavaḍīkāOra āhāravītarāgāṇāṃ tattroppapatteḥ avyābādhātmabhāvatvāc ca anyathā hi tattrāpi kṣutpipāsāduḥkhaṃ

7 prasajyeta śeṣaṃ laghtvādipaṃcaprakāram apy astīti prajñaptāv uktaṃ auttarakauravāṇāṃ kalpadūṣyaṃ palaṃ tuOlyate caturvaṃ mahārājikānāṃ tadarddhaṃ trāyastriṃśānāṃ evam arddhā-rddhāpakarṣeṇa paranirmmitavaśavarttināṃ kalpaOdūṣyaṃ kalpasya ṣoḍaśam aṅgaṃ tulyate tataḥ paraṃ rūpāvacarāṇāṃ na tuluyaṃte vastrāṇīti gurutve sati kathaṃ

8 na tulyaṃte rūpadhātau ca satvātmabhāvānāṃ tadāśrayāṇāṃ ca prabhāvad acchatvān na sambhāvyate gurutvaṃ tattra prajñaOptibhāṣyaṃ gamayann āha | yady api tattra vastrāṇy ekaśo na tulyante saṃcitāni punas tulyante katham etad vijñāyate saṃharaṇaprasāraṇāt kāśakusumāṃśuvat kāśakusumāṃśavo hi saṅharaOṇaprasāraṇānvitāḥ samuditās tulyaṃ

9 te na pratyekaṃ ādhārasadbhāvāc cāsti rūpadhātau gurutvaṃ pātināṃ hy ādhāreṇa prayojanaṃ nānyeṣāṃ karkkaśatvaOm uparibhūmisaukumāryākekṣayādhārāṣu nirvvāṇeṣu ca śītam upaghātakaṃ nāsty anugrāhakaṃ kilāstīti kilaśaObdaḥ samādhivyatirikatānugrahānabhyupagamadyotanārtha ity eke teṣāṃ prathame dhyāne trivijñānakāyikā

10 t sukhād anugraho na syā+d i+ty ācāry ryadāsaḥ praśrabdhisaṃjñakā spraṣṭavyaviśeṣo nānyasparśas tattrāOnugrāhaka ity ayam attra kilabdābhiprāyo na tu sarvvasyai[.. .. ..]nugrahāhetoḥ pratiṣedha iti cintyam etat* O śītam uṣṇābhilāṣakṛd iti lakṣaṇavyatirekaṃ kilaśabdenodghaṭṭayatīty anye āgamanayam etat*

A20a

1 dṛṣṭānumānātītam iti kilaśabda ity apare tattra kadācit ekena dravyeṇeti vistaraḥ attra nīlādijātir dravyaśabdenocyaOte na paramāṇudravyaṃ saṃcitālaṃbanatvāt paṃcavijñānakāyānāṃ tatprakāravyavacchedaḥ asaṃkarān manovijñānena nīlam ity anīOlāpohena evam anyattrāpi vācyaṃ na cakṣurādivijñānam avikalpakatvād viśayaṃ śaknoti vyavacchettum ity eke yadā cakṣurvvi

2 jñānam eva dravyanibandhanaṃ dravyāntarasvarūpāsaṃsparṣena vyavacchinne viṣaya utpadyate tadā tatprakāravyavaccheda ucyate manoviOjñānaṃ tu cakṣurvvijñānenaiva dravyāntarasvarūpaviviktam arthaṃ

gṛhītaṃ paścāt krameṇa tadanyavastuvyavacchedākāreṇa vikalpaya○tīty ataś cakṣurvvijñāne pi tatprakāravyavacchedo na + viruddhyate pratyāsanne hi varṇṇasaṃsthānavyavacchedagrahaṇāvakāśo

3 stīty a āha dūrāt paśyata iti evaṃ śrotrādivijñānaṃ veditavyam iti kadācid ekena dravyeṇa śrotravijñānam utpadyate yadā ○ tatprakāravyavacchedo bhavati paṭahaśabdo yaṃ na śaṅkhaśabda iti kadācid bahubhir yadā na tatprakārasya vyavacchedo bhavati kalalaśa○bdam anekātodyasṃgītiśabdaṃ vā śṛṇvataḥ kāyavijñānaṃ tu paraṃ paṃcabhir iti kadācid ekena yadā tatprakāravyavacchedo bhava

4 ti kaṭhinam idaṃ noṣṇaṃ ślakṣṇam idaṃ na karkkaśa iti kadāci dvābhyāṃ bhūtabhautikābhyāṃ vā kadāci tṛbhiś caturbhir yāvat paṃcabhiḥ caturbhir bhū○tair ekena ślakṣṇatvādinā karkkaśatvādīnāṃ bhūtacatuṣkāntarāśṛtatvāt* sarvvair apīti vistaraḥ attrāpi param ity anuvarttate dṛṣṭaṃ ○ hi guru śītaṃ karkkaśaṃ copādāyarūpam avyavacchedena gṛhyamāṇam ataḥ ṣaḍbhiḥ saptabhir vvāryāvad ekādaśabhir api laṃ

5 ghakaplavakānām uṣṇa+śītādiyugapadanubhavatāṃ jighitsāpipāsayor api sparśa ity ekam avyavacchinnākāraṃ ○ kāyavijñānam aikādaśaspraṣṭavyaviṣayam utpadya iti nanu caivaṃ samastālaṃbanatvād iti abhidharmme svalakṣaṇaviṣa○yāḥ paṃcavijñānakāyāḥ paṭhyante tataś codyate nīlādyākāravyavacchin navijñānagrāhyasya samastālaṃbanena grahaṇā

6 t sāmānyaviṣayatvaṃ samastālaṃbanatvād yan nīlādīnāṃ sāmānyaṃ tenākāreṇa grahaṇāt sāmānyaviṣayatva○m ity apare anye punaḥ prayogam evāttra kurvvanti sāmānyaviṣayāḥ paṃcavijñānakāyāḥ samastastaviṣayālaṃbanatvā ○ sarvvadharmmanairātmyajñānavad ity ata āha | āyatanasvalakṣaṇam iti vistaraḥ śāstre hi svalakṣaṇaviṣayatvaṃ ā

7 yatanasvalakṣaṇam adhikṛtyoktam āyatanasvalakṣanaṃ ca nīladīrghādīnāṃ sāmānyam iti sāmānyaviṣayatvaOm abhyupagataṃ bhavaty ataś ca siddhasādhanam iti kecit* svāyatanānekadravyajanyatvāt sāmānyenābhedenāvyavacchedena viOṣaya evaiṣām iti sāmānyaviśeṣāḥ nanu sāmānyam eva tasya prajñaptisatvād anena nairātmyajñānam api pratyuktaṃ

8 anyathā vā nīlādisvalakṣanajñānam api sāmānyaviṣayaṃ prāpnoty anekaparamāṇudravyajanyatvād attra hetoOr asiddhatāṃ dṛṣṭāntasya vā sādhyadharmmavikalatām udbhāvayati kiṃ punar āyatanalakṣaṇaṃ kiṃ vā dravyasvalakṣaṇaṃ sasaṃprayoOgacakṣurādivijñānāśrayālaṃbanayogyatā cakṣurādyāyatanānāṃ rūpādyāyatanānāṃ ca yathāsaṃbhavaṃ lakṣaṇaṃ

9 tattra cakṣurindriyaviṣaya eva cakṣurvvijñā+++nam utpadyate nānyatrety āyatanasvalakṣana praty ete svalakṣaṇaOviṣayā na tu bhinneṣv abhedakalpanāt teṣāṃm avikalpakatvā dravyasvalakṣaṇan tu nīlādīnām anabhilāpyam avikalpakajñāOnaviṣayasvarūpam eva yathoktaṃ śāstre cakṣurvvijñānena nīlaṃ vijānāti no tu nīlam iti idaṃ vicāryata iti

10 vistaraḥ kāyajihvendriyayor ekādhiṣṭhānatvāt prāptakāriritvāt* rasasparśayoś ca paraspareṇāvinirbhāvād viOyaprāptikamakṛto vijñānotpattikramo na saṃbhavatīty ato vicāryate bhoOktukāmatāvivarjjitatvād iti cchando hi bhokukāmatā sa ca manaskārasaṃprayukta iti manaskāravaśā cālaṃbanāntareṣu cittasantatiḥ pravarttate

A20b

1 to jihvāvijñānaṃ pūrvvaṃ utpadyate yadā samaprāpte viṣaye na bhoktukāmatāsti tadā [.. .. ..] tat pūrvvam utpadyate uktāḥ ○ paṃcendriyārthāḥ yathā ca teṣāṃ grahaṇaṃ kadācid ekena dravyeṇa cakṣurvvijñānam utpadyata iti vistaraḥ tadantaram uddiṣṭatvā ○ tannirddeśānantaram avijñaptir idānīṃ vaktavyā tatra vāgvijñaptito viśeṣaṇaṃ vikṣiptācittakasyāpīti na hi vāgvijñaptir a

2 cittakasyānyacittakasya vā pravarttate uccheditvāt* kāyavijñapter vviśeṣaṇaṃ yo nubandha iti nanu vijñaptir apy anuba○ndhaḥ vijñaptinivṛttāv apy avijñapter anuvṛtteḥ prakaṛṣo tta vijñātavya anubaṃdha evety avadhāraṇād vā na vijñaptiprasaṅgaḥ vijñapti○s tu tatkṣaṇikāpy asti cakṣurādipravāhād viśeṣaṇaṃ śubhāśubha iti prāpti-pravāhād viśeṣaṇārthaṃ mahābhūtāny upādā

3 yeti śāstre hi kliṣṭaṃ vikṣiptam uktaṃ ata āha | tadanyacittasyāpīti samutthānacittam attra tacchabdena vivakṣitaṃ tato ○ nyat sarvvam eva kuśalam akuśalam avyākṛtaṃ vānuvarttakaṃ vikṣiptam uktaṃ tadutthāpakacittavisabhāgatvān na tu kliṣṭam eva acitta○kamiddha-mūrcchād abhyupagamād āsaṃjñike ca vijñaptyabhāvād āha | asaṃjñ inirodhasamāpattisamāpannasyāpīti

4 samapattidvayam evācittakam iti darśayati | apiśabdeneti yo yaṃ kārikām apiśabdaḥ vikṣiptacittakasyā○pīti attra punaḥ sacitta-kagrahaṇaṃ nāsya vikṣiptaṃ cittam ity avikṣiptacittaka ity acittake piprasaṃgā tadvyudāsārtham ubha○yathā hy avikṣiptacittapratiṣedhād avirakṣepasaṃmukhībhāvāc ceti | atha vā sacittakāvasthā avikṣiptasaci

5 ttakāvasthā ca tattra sākṣād vikṣiptasacittakāvasthoktā apiśabdena avikṣiptasacittakāvastheti evaṃ vikṣi○ptācittakasyāpīty anena tisro vasthā uktā bhavanti atha vā avikṣepo ttra vijñaptisamutthāpakaṃ

cittaṃ saci+ttakaḥ samāhiOtena cittena evaṅ hi samāhitāsamāhitayor avijñaptyoḥ samutthāpakaṃ cittam uktaṃ bhavati yathoktaṃ samāsatas tu vijña

6 ptisamādhisaṃbhūtam iti vistaraḥ anubandhavacanāt samutthāpakasabhāgacittavasthā avikṣiptasyeti gṛhyata O ity ācāryryadāsaḥ na hy ādya eva kṣaṇo nubaṃdha iti yadi nādyaḥ kṣaṇo nubandhaḥ tasyāvijñaptilakṣaṇābhāvād nūnam aviOjñaptilakṣaṇaṃ nanu coktam ādya eva na bhavatīti evan tarhi dvitīyādayo pi pratyekaṃ nānubandhā ity anubandhābhāvād avi

7 jñaptyabhāvaḥ ādyasyāpi cottarakṣaṇāpekṣasyānubandhatvā tatsamutthāpaka+m api vaktavyaṃ bhopavṛṃhaṇa taOttra janakaṃ tata utpatteḥ svāgameya kasmāt punar anubandha ity ucyate vijñaptisvāśrayabhūtanirodhepyātyāgādanuvṛttijñāpanārthaṃOprāptipravāho pītyādi prāptayo hi viprayuktatvān na mahābhūtopādānāḥ hetvartha upādāyārtha iti pratītyeti vijñānāj jana

8 nādihetubhāvād iti jananān niśrayāt sthānād upattāṃbhovṛṃhaṇā tattra jananaṃ tata utpatteḥ svāśrayabhūtāny upādāOya niśrayas tadanuvidhānāt* niśrayātmakāni śarīramahābhūtāny upādāyānuvṛtteḥ cakkrasyeva saṃparivarttamānasya bhūmau bhūOktamipradeśaḥ śarīramahābhūtāny avijñapter anuvṛttikāraṇaṃ bhavanti sthānaśarīramahābhūtāni śrayeṇāvasthānād upa

9 stambhas tadvikriyopajīvanāt* ubhayavyaṃjanotpattāv āśrayavikāre tadvinirvṛttitaḥ upavṛṅhaṇam anyatyāgaheOtvabhāve śarīramahābhūtaprabandhena prabandhāt* rūpakriyāsvabhāvāpi satīti rūpagrahaṇaṃ cetanāviśeṣaṇārthaṃ kriyāgrahaOṇaṃ cakṣurādviśeṣaṇārthaṃ tad evaṅ hiśabdenaiva jñāpitaṃ bhavati na vijñaptipratiṣedhamāttram avijñaptir nāpī yat kiṃci

10 d anyad vijñapteḥ kiṃ tu rūpakriyāsvābhāvyād vijñaptisadṛśaṃ rūpāntaraṃ svasamutthāOpakacittacaittāvijñāpanād avijñaptir ucyata iti nañivayuktam anyasadṛśādhikaraṇe tathā hy artha iti paribhāṣā evaṃ ca O hiśabdena sadṛśānyatve ayam akāra iti

A21a

1 dyotanād dhiśabdaḥ stannāmakaraṇajñāpanārtha ucyata ity ācāryavacanaṃ darśayati na śāstrivacanam ity abhiprāyaḥ O atha vā ācāryair eva kevalam ucyate na punaḥ stasyāḥ pratyakṣato numānato vā svabhāvo vadhāryata iti samāsatas tu O vijñaptisamādhisaṃbhūtam iti vistaraḥ tatra kuśalākuśalam ity anucyamāne vijñaptisamādhisaṃbhūteṣu vipākajo

2 pacayikeṣu prasaṅgaḥ vijñaptisamādhisaṃbhūtam ity anucyamāne vijñaptirūpe pi prasaṅga ity ubhayam uktaṃ O tatra vijñaptisambhūtaṃ kuśalākuśalaṃ saṃvaraḥ saṃvarātmam itarac ca iṣṭāniṣṭaphalatvena kṣemākṣematvāt* samādhisambhūtaṃ O kuśalam eva dhyānānāśravasaṃvarayoḥ samādhinaikeṣṭaphalatvād iti idaṅ hi lakṣaṇam avijñapteḥ samastaṃ vāsyā vyasta

3 m vā tattra na tāvat samastaṃ yujyate na hy ekaśo vijñaptidravyam anena samastena lakṣyate nāpi vyastaṃ lakṣyavyaOhicārā na hy avikṣiptacittakasya yad upādāyarūpātmakavijñaptidravyaṃ kuśalaṃ tad eva vikṣiptacittakasya vā nāpi taOd evākuśalam iti satty apy avijñaptirūpe lakṣye naital lakṣaṇaṃ yujyate prabhedalakṣaṇaṃ tu na virudhyate | tasya tadanyattrā

4 pi vṛtteḥ vijñātacakṣurvvijñānāśrayarūpaprasādasvalakṣaṇasya cakṣuṣo vipākajo pacayikasabhāgāOsabhāgādilakṣaṇavad iti ācāryasaṅghabhadras tv āha naitan niravadyam avijñaptilakṣaṇaṃ nādyaḥ kṣaṇaḥ pra-

vāho yujyate ○ tiprasaṃgāt* tasmān na tasyāsmin lakṣaṇe sty avakāśaḥ pravāhaś cādravyam ity adravyam avijñaptiḥ prasajyate samāhitāyā

5 ś ca nāsti vikṣiptacittakasyānubaṃdha iti sā nāvijñaptir iti prasajyate avikṣiptasacittakasya tadanu○bandhān na doṣa iti cet* śubhāśubhayoḥ vijñapter avijñaptilakṣaṇaprasaṅgaḥ acittakasyāpīti cāpiśabdavaiyarthyaṃ ○ pūrvveṇaiva kṛtatvād vikṣiptacittakasyāpīty attra hi sarvvasacittikāvasthāgrahaṇaṃ cā punar anyā tadvyatiriktāvasthā yā

6 dvitīyenāpiśabdena gṛhyate acittakaṃ cādhikṛtyā śubhāvijñaptyanubandho viśeṣaṇīya iti āha ca ○ nyūnaṃ śāstrāpetaṃ hānir atasya prasajyate tatvaṃ apiśabdādhikavacanaṃ viśeṣyam aviśeṣitaṃ cāttra pratyekaṅ hi sarvve pya○vijñaptikṣaṇā na pravāho na kevalaṃ prathama eva kṣaṇaḥ pravāhagrahaṇena ca sarvveṣāṃ tadavayavānāṃ parasparārpe

7 kṣatvād grahaṇaṃ tadyathā ghaṭaśabdena rūpādīnāṃ tasmān nāsti nyūnatā adravyasatvam apy avijñapter nnāsti ○ pravāhagrahaṇena tadavayavānāṃ grahaṇāt* vijñaptyān apy aprasaṃgo yasmāt tatkṣaṇasamutthānaṃ cittam avaśyaṃ tasyāḥ va○ktavyaṃ iyaṃ tv acittakasyāpi śubhāvadhāraṇād vā nāsti prasaṅgaḥ apiśabdādhikavacanam api nāsty eva yathoktaṃ

8 prāg viśeṣyam api cāttra viśeṣitam eva kuśalā++++kuśalayor avijñaptirūpayor yathāsaṃbha○vaṃ vākyaparisamāpteḥ etat kila sāvadyaṃ lakṣaṇam iti tenaivānyathā tallakṣaṇam uktaṃ kṛte pi visabhāge pi citte ○ cittātyaye ca yat* vyākṛtāpratighaṃ rūpaṃ tad avijñaptir iṣyate | krite pi kriyamāṇe pi kriyām antareṇā

A21b

1 samutthāpakavisabhāge pi citte sabhāge pi śeṣaṃ subodham eva etad api sa .. staṃ vyastaṃ vā lakṣaṇaṃ parikalpyeta tattra na ○ tāvat samastaṃ sarvveṇaikaikāvijñaptidravyālakṣaṇān nāpi vyastaṃ sarvasmin lakṣye abhāvāt* ato vyākṛtā apighaṃ rūpam ity e○tad evāsya lakṣaṇaṃ śeṣan tu nirarthakam eva atha vā pratighaṃ rūpam ity astu vyākṛtagrahaṇam apy anarthakaṃ attrāpi pra

2 vāhasyaiva lakṣaṇaṃ na dravyasya atasmiṃn vā tatprasaṅga iti bahuprakāravisāriṇī tv eṣā kathetyi alaṃ prasaṅgena ○ prastutam evārabhyate bhūtāni pṛthivīdhātur ityādi ādyaṃtayor ddhātugrahaṇaṃ madhye pi tajñāpanārthaṃ dhātugrahaṇaṃ varṇṇasaṃsthā○nātmakapṛthivyādinirāsārthaṃ anyathā hi nirddeśe teṣv api prasaṅgaḥ syāt* pṛthivy eva dhātuḥ pṛthivīdhātuḥ evaṃ

3 śeṣeṣv api vācyaṃ anye tu pṛthivyāḥ dhātuḥ pṛthivīdhātur iti varṇṇayanti evan tu na sarvvopādāyarūpadhāraṇā○d dhātutvaṃ syāt* svalakṣaṇopādāyarūpadhāraṇād dhātutvaṃ syāt* svalakṣaṇopādāya-rūpadhāraṇād dhātava iti nairu○ktikanyāyena svalakṣaṇam kharasne-hādi upādāyarūpaṃ bhūtebhyo nyat sarvvaṃ rūpaṃ sarvvarūpākara-bhūtatvād dhātava i

4 ty anye bhūtānām api hi bhūtebhya ākāraḥ sabhāgahetutvāt* ākareṣu ca lokadhātusaṃjñā vividhaduḥkhākarabhū○tatvād ity apare aṣṭādaśa-dhātuvyavasthāyāṃ sakalasya spraṣṭavyadhāto gotrārtho dhātvartho bhipretaḥ ayan tu pratyekaṃ pṛthi○vyādīnām iti nātra gotrārtha ity anye pratyekam api bhūtānāṃ gottrārtho pi dhātuśabdo na virudhyate catvāri mahābhū

5 tānīty ucyante kathaṃ punar eṣāṃ mahatvaṃ bhūtatvaṃ catuṣṭvaṃ ca mahatvam eṣāṃ sarvvānyarūpāśrayatvenaudārikatvād i○ti bhūtebhyo

yad anyad rūpaṃ tadāśrayatvenaudārikatvāt* sthūlatvād ity arthaḥ atha vā tadudbhūtavṛttiṣv ityādi teṣāṃ bhūtāOnām udbhūtā vṛttir yeṣu te pṛthivyādiskandhāḥ tadudbhūtavṛttayaḥ vṛtti dhṛtyādikarmma udbhūtatvaṃ lakṣaṇapuṣṭitas tadabhi

6 vyaktiḥ pṛthivyādiskandhāḥ varṇṇasaṃsthānātmakāḥ mahāsanniveśatvaṃ vistīrṇṇasanniveśatvaṃ vistīrṇṇasanniveśatvaṃ O sarvvarūpādisamudāyeṣu kāṭhinyādisadbhāvān mahatvam eṣām iti ācāryasaṅghabhadraḥ tathā hi vāyvākhye samudāOye rūpādīnām abhāvaḥ agnyākhye rasādīnām sarvvattra rūpadhātau gandharasayoḥ nīlādīnāṃ ca tatsamudāyeṣv itare

7 tarābhāvo na tv evaṃ kvacit kāṭhinyādīnām abhāva ity evaṃ tāvan mahatvaṃ bhūtatvaṃ punaḥ vividharūpābhinivṛttau tais taiḥ O prakārair bhavantīti bhūtāni satvakarmmādhipatyād anādau saṃsāre na kadācin nābhūvann iti bhūtānīty apare bhūr eva vā bhūḥ O bhuvo bhāvaṃ tanvaṃtīti bhūtāni bhāvasattāṃ sarvvajanma [..] vistārayatīty arthaḥ kathaṃ punar etad gamyate catvāry eva mahā

8 bhūtāni na punar ākāśam apīti bhūtavan na bhāvānām anugrahopaghātanimittam ākāśam iti bhūtavilakṣaOṇatvān na bhūtaṃ avakāśaṃdānād bhāvānāṃ tad apy anugrahopaghātapravṛttaṃ na hi yattra rūpasaṃghāta tataḥ ākāśam apaOsṛtaṃ ato syāvakāśadānaṃ na yujyate apratighatvāt tu tad avasthitam anāvaraṇabhāveneti

A22a

1 nāsty asyānugrahopaghātapravṛttiḥ tasmin sati sapratighātānām anyonyāvakāśadānād ity upacaryate ākāśaOdhātur vvā tatrākāśatvenopacaryata iti vicittrakāryakāraṇatvāc ca na mahābhūtam ākāśaṃ pṛthivyādivat pṛthivyādīnāṃ hi bhūtāOnāṃ vicittracakṣurādikārya-

kṛtvaṃ dṛṣṭaṃ ākāśaṃ ca nityam ekam avicittraṃ ca na cāvicittrāt kāraṇā kārya[.. .. ..]

2 hetvantarā tadvaicittryakalpane vaicittravat* janmāpi tata evāstu kim ākāśasya bhūtatvakalpanayā bhāvānāṃ jaOnmavināśakālayor avi+++++++śeṣā pṛthivyādivan na mahābhūtam ākāśaṃ bījādyavasthāni hi bhūtāni vikāram āOpadyamānā+ny aṅkurādyavasthāpratyāyatanāni dṛṣṭāni na caivam āhāśaṃ vikāram āpadyate nityatvād anye tv āhuḥ

3 ākāśam mahan na bhūtaṃ jātasya bhūtaparyāyatvāt* śeṣaṃ saṃskṛtaṃ bhūtaṃ na mahad yathoktabhūtamahatvānupapatter aOnyataravaikalye ca bhautikasyāśakyotpādanā na nyūnānn ataś catvāry eva asāmarthyāpārthakatvaprasaṃgāt* na nyūnādhikāni paOryaṅkapādavad iti vaibhāṣāḥ avadhṛtisnehanapācanodvahanarūpakaraṇīyasyābhāvād iti teṣu punar ete dhātava

4 iti vistaraḥ svarūpamāttranirddeśe karttavye kimarthaṃ pṛthivīdhātvādikarmmocyate sarvvarūpasamudāyeṣu tatsvarūOpānupalabdhāv api karmmaṇā tadastitvānumānārthaṃ evaṃ caiṣāṃ parasparеṇavinirbhāgitvam uktaṃ bhavati tathā hy upalādiṣu O saṅgrahapaktivṛddhipātebhyo jalānalānilādīnāṃ pṛthivīdhātunā sāhacaryaṃ vijñāyate apsu kāṣṭhasādhāraṇa

5 padmaphalapākoṣṇatācalanebhyaḥ kṣiptyanilānalānām abdhātunā agnaujvālāyāsthairyasaṃpiṇḍanapreraṇeObyhaḥkṣitijalānilānāṃtejasā vāyau saṃdhāraṇavastrādiśoṣaṇāvisarebhyaḥ kṣityanilodakānāṃ vāyunāsahacaOryaṃvijñāyatekarmmaṇsvabhāvasyacakoviśeṣaḥkriyamāṇāpekṣaṃ karmma | tathā hy ādhāryadravyasaṃdhāraṇāpekṣayā

6 pṛthivīdhātau dhṛtiḥ karmmocyate saṃkhyāgrāhyam apekṣayā apāṃ saṃgrahaḥ karmma pāpekṣayā tejasaḥ paktiḥ karma ○ vardhanīyakalalāṅkurādy apekṣyīraṇā vyūhanaṃ karmmocyate tatraikālikaikatvān nānātvaṃ bhūtalakṣaṇakarmmaṇām ity apare ○ svabhāvas tu svarūpam eva tac ca sarvvānyabhāvanirapekṣam iti viśeṣaḥ vyūhanaṃ punaḥ vṛddhiḥ prasarppaṇaṃ ceti vṛddhir ūrdhvam a

7 dhaḥ pārśśvataś ca bījādibhyo dhikatarotpattir aṅkurādīnāṃ tiryakprasarppaṇaṃ iṣvādīnāṃ nirantaraṃ deśāntareṣūtpattiḥ ○ kharasnehoṣṇateraṇā iti bhāvapratyayanirddeśaḥ dravyād bhāvasyānarthāntaratvajñāpanārthaḥ ata evāha uṣṇatā tejodhātuOr iti svabhāva eva hi bhāvānāṃ lakṣaṇam avyabhicārāt* kharaḥ pṛthivīdhātur iti khakkhaṭaḥ krūra iti yāvad uktaṃ bhavati

8 sneho bdhātur iti saṃśleṣātmalatvāt snehaḥ kṣudratvam ity apare uṣṇo dāhaka ity arthaḥ bhūtasrota iti bhūtagrahaOṇam arūpiṇām adeśasthatvād vāyunā deśāntarotpattyasaṃbhavāt* sotograhaṇam ekasya kṣaṇikatvād deśāntaraprāptyaObhāvāt* pradīperaṇavad iti yathā pradīpasya kṣaṇikatvād asatyāṃ gatau

9 deśāntarotpādo vāyuneraṇam ucyate evam anyasminn api bhūOtasrotasīti sūttraśāstravirodhaparihārārtham āha | vāyudhātuḥ katama iti vistaraḥ prakaraṇeṣu vāyudhātuḫkatamo ○ laghusamudīraṇatvam iti nirddiṣṭaḥ sūtre punar vvā

10 dhātur eva kin tarhy anyad apy upādāOyarūpaṃ prakaraṇeṣūktaṃ gurutvaṃ laghutvam iti | ato vāyudhātuḥ katamo laghutvam ity ucyamāne upādāyarūpe ○ pi prasaṅgaḥ

A22b

1 samudīraṇatvam ity ucyamāne karmmaṇy evāta uObhayam uktaṃ laghusamudīraṇatvam iti {nirddiṣṭa} īraṇāsvabhāva iti svabhāvaśabdo tra karmmaṇi draṣṭavyo na svabhave tasya hi bhūtāOnāṃ deśāntarotpādanavyāpāro īraṇā ata eva vyācaṣṭe

2 karmmaṇāsya svabhāvo bhivyakta iti etad uktaṃ bhavati īraṇākarmmakaṃ laghutvaṃ vāyudhātu na sarvvaṃ nāpy anya iti ○ na laghutvaṃ vāyudhātu na sarvvaṃ nāpy anya iti na laghutvaṃ vāyudhātusvarūpam iti | ācāryasaṅghabhadraḥ kathaṃ tarhi sūOtre prakaraṇeṣu coktam laghutvaṃ vāyudhātur iti kāraṇe kāryopacārāt* yady api tejodhātur api laghutvakā

3 raṇaṃ nanu vāyudhātuvan na sarvvasya laghutvasya kāśakusumādiṣu laghutve tejodhātor anutsadatvāt* | ○ anyathāgnyauṣṇam api tattropapadyeta tasmāt sarvvalaghutvakāraṇatvād vāyudhātāv eva tadupacāro yuktaḥ pṛthivyādīnāṃ tu na ○ tatkāryair gurutvādibhir vyapadeśaḥ sukhataragrāhyatvā tatsvarūpasyeti laghutvaviśeṣe vāyudhātau kiṃ bādhya++te |

4 yataḻ kāraṇe kāryopacāraḥ kalpyate īraṇeti ca karmmaṇevāsya nirddeśo na svarūpeṇa svarūpasya sarvvānyaOnirapekṣatvāt kharatvādivat prakaraṇeṣu ca laghusamudīraṇatvam ity ubhayanirddeśo vyarthaḥ anyattra ca nirjñātasvarūpasya sūOttre laghutvopadeśaḥ kāraṇi kāryopacāra i+ti śakyate pratipattuṃ nānyathety attra sūttrakārapradveṣād vyākhyāna

5 vikaṃlpenānyat kāraṇam anviṣyamāṇam apy upalabhyate bhūtānāṃ pṛthivyābhir anirddeśād bhūtebhyo nye pṛthivyādaya ○ ity arthata uktam ataḥ praśnaḥ kaḥ punaḥ pṛthivyādīnām iti vistaraḥ pṛthivī varṇṇasaṃsthānam iti yadi pṛthivīśabdena samudāOyo gṛhyate

tattra gandharasasparśasadbhāve pi varṇṇasaṃsthānam eva pṛthivīti kāraṇaṃ vaktavyaṃ nanu coktaṃ lokasaṃjña

6 yeti prajñaptisatāṅ hi lokāt prasiddhiḥ laukikāś ca pṛthivī darśayanto varṇṇa saṃsthāna ca darśayanti nanu ca loOkaḥ paṭam api darśayaṃ dīrghaḥ śukla iti varṇṇasaṃsthānam eva darśayaty atha ca paṭaś caturāyatanātmaka iṣyate pṛthivī jiOghrāmy āsvādayāmi spṛśāmi ceti gandhādibhir api lokaḥ pṛthivīm upacarati pṛthivyaptejasv aviśeṣād va

7 rṇṇasaṃsthānayoḥ pṛthivyāṃ gandhādisadbhāve pi rūpāyatanenaivopacāraḥ na hy āpo jighrāmīti gandhenopaOcaryante nāpi tejo gandharasābhyāṃ dhātudvaye ca pṛ+thivyāṃ rūpāyatanāviśeṣād ity ācāryasaṃghabhadraḥ evan tarhi sarvvattraOviśeṣāt sparśenāpy upacāraprasaṅgaḥ loko hi varṇṇasaṃsthānaṃ pṛthivībhyupetya tām eva pṛthivīṃ jighrāmy āsvā

8 dayāmi spṛśāmīti nirddiśati na tu gandhādīn rūpāyatanavat pṛthivītyi nāpy upagacchatīty ata evoktaṃ lokasaṃOjñayā lokavyavahārāpekṣayety arthaḥ evaṃ cāsya vicārasyānutthānam eva na hi lokāvavādeṣu niyamā vidyanta O ity eta pṛthivīpaṭhebhyām ādarśitam ā+bhidharmmikair ataś ca gandhādibhir api pṛthivyupacāro na doṣāye+ti ye va

9 rṇṇasaṃsthānābhyāṃ pṛthivīṃ darśayanti tān praty etad uktaṃ na hy ekopacāre sarvvalaukikānāṃ sāmyaṃ paṭasya tu caturāOyatanāt makatvaparigraheṇa sarvvasamudāyānāṃ yathāyogavyapadeśaḥ kṛto bhavatīty ācāryasaṅghabhadraḥ yathāvat pṛOthivī varṇṇasaṃsthānaṃ evam āpas tejaś ca apsu tāva nīladīrghāś cāpo dṛśyante iti dravatayāpi hy āpa upa

10 caryante | tathā hi santi vaktāraḥ āpo dravaṃtīti na hi varṇṇasaṃsthānakṣudraOtābhyo nyā + dra+vatāstī+ty a+to varṇṇasaṃsthānakṣudratānāṃ saṃghātaṃ vāyupreraṇavaśā deśāntareṣūtpadyamānaṃ O dṛṣṭvā spṛṣṭā ca bhavanti vaktāraḥ āpau dravantīti tejasy api jvālāṅgārākhye

A23a

1 raktadīrghādyupacārān lokaḻ kurute vāyus tu dhātur evaṃ īraṇākarmmaka laghvātmakam dravyaṃ laukikā api vāyur iOty upacarantīty ato vāyuvāyudhātor nniviśeṣaḥ vātānāṃ samūho vātyā santi loke vaktāro nīlikā vātyā maṇḍalikā O vātyeti tad upalabhya keci tat kathayanti tahthāpi ceti pṛthivy evāsau [.. ..] tathā prakīrṇṇā lakṣyate tasmād vāyur iti

2 paurāṇāḥ caśabdo vadhāraṇārtho dhātur eveti pṛthivyādi varṇṇa-saṃsthānātmaka eveti nyāyaḥ kṛtsnāyatanānām aOśubhāviśeṣatvād aśubhāyāś ca rūpālaṃbanatvād iti parasparavibhinnasvarūpeṣv abhinnaśabdapravṛttinimittānavabodhāt sarvvaOttra vā vakṣyamāṇa-nirvvacanābhāvāt pṛcchati kasmāt punar ayam iti vistaraḥ rūpyate bādhyata ity attra jñāpakam arthavarggī

3 yoktaṃ sūttraṃ attra ca śalyaviddha iva rūpyata ity etad udāharaṇaṃ bādhanāsthāne rūpaṇāśabdaprayogāt* śalyāObhighātajena duḥkhena śalyaviddhacetanatvād bādhyata iti yujyate kāmayānasya tadvedane-cchābhighātajeneti rūpasya puOnar acetanatvād duḻkhābhāvād vābādhanā atha vā rūpasya punaḥ kṣaṇikatvād bādhanākālābhāvād avikṛtavinaṣṭasya

4 kā bādhanā ata āha vipariṇāmotpādanā saṃtānam adhikṛtya na kṣaṇaṃ pariṇāmo nyathātvaṃ visadṛśaḥ O pariṇāmo vipariṇāmaḥ

vipariṇāmena pūrvvasmād visadṛśatvenotpādanety arthaḥ pratighāto rūpaṇeti svadeśe ○ nyasyotpattipratibandhaḥ pūrvvakarmmābhyāsābhinirūpaṇād rūpaṃ durvvarṇṇasaṃvarttanīyeyaṃ māṇava pratipad yaduta kro

5 dhano bhavaty upanāhīti vacanād antarggataṃ vā bhāvayatīti rūpaṃ yathoktaṃ viprasannāni te āyuṣmānn indriyā○ṇi kaccit te amṛtam adhigatam ity ācāryasaṃghabhadraḥ etat tu sattvākhyasya saṃdarśanasyaiva ca nirvvacanaṃ na sarvvasya arūpiṣv a○bhāvāt* drūpasyaiva tadarthasaṃbhavā iti bhavati rūpanirvvacanaṃ yattraitadarthas tattraiva rūpavyapadeśaḥ syān nānyatreiti

6 sa eva doṣaḥ atiprasaṅgo vā tajjātīyatvād anutpattidharmmakavan na doṣaiticetsanidarśanānidarśanayornnasamā○najātīyatāstitvanutpattikadharmmakasya cakṣurādijātīyatvaṃ upādāyarūpajātiparigraheṇa ca bhūtānāṃ ++ rūpatvaṃ na ○ syāt* yāny apy attra jñāpakāny uktāni tāny apyī asaṃbaddhāny eva na ca saugate nirvvacaḥ | etac codyaṃ sarvvatra prativiḍhāno

7 ktaḥ paramāṇurūpaṃ tarhīti yadi vipariṇāmotpādanā yadi pratighāto rūpaṇā ubhayathāpi rūpaṃ prāpnoty a○saṃghātaniravayavatvā tad dhi yathā draṣṭuṃ śakyate tathā spraṣṭavyam apīti na pāṇyādisaṃsparśādibhir vvipariṇamyate ○ nāpi pratihanyata iti bhāvaḥ attra tadravyaparamāṇur abhipreto na saṃghātaparamāṇuḥ tasyāṣṭadravya+ka+tvā

8 d rūpaṇam aviruddham iti ata evāha | na vai paramāṇurūpam ekaṃ pṛthagbhūtam asti kāme ṣṭadravyaka ityādiniyamaḥ ○ saṃghātasthaṃ tad rūpyata eva vipariṇamyate pratihanyate vā saṃty eva pṛthagbhūtāḥ paramāṇavaḥ te ca rūpyanta ity apare ○ na tu

prativijñaptim utpādayanti saṃcittyāśrayālaṃbanatvāt paṃcānāṃ vijñānakāyānāṃ yathā hi niḥpradeśānāṃ

9 pratighātabhāve pi sapratighatvam iṣyate pratighabhāvo sti teṣām iti kṛtvā tathā rūpaṇāpy avagaṃtavyā atīOtānāgatam iti adeśasthatvā na bādhyate na pratihanyate to na rūpam ity abhiprāyaḥ tad api rūpitam ity atītaṃ rūpaOyiṣyamāṇam i+ty anāgatam utpattidharmmakaṃ tajjātīyaṃ ceti rūpayiṣyamā+ṇajātīyam anutpattidharmmakaṃ gṛhyate

10 indhanavat tadyathānidhyamānam api kāṣṭhādikam indhanam ucyate tajjātīyatvā tadvad iheti avijñaptis tarhi na rūpaṃ O prāpnoty atajjātīyatvāc ca nanu copādāyarūpajātīyatvād rūpajātīyatvād rūpajātīyaivāvijāptiḥ etad eva sampraOdhāryate katham adeśasthasya bhūtāny upādāya bhāva iti sāpi vijñaptirūpaṇād rūpitā bhavati vṛkṣapracalane

11 chāyāpracalanavat* nedam upamānaṃ nodāharaṇaṃ sādṛśyasya hi jñānaṃ jñāpanaṃ nopamānaṃ govad gavaya iti O na ca cchāyāpracalanena sādṛśyam avijñapteḥ nodāharaṇaṃ sādṛśyasya hi jñānaṃ jñāpanaṃ nopamānaṃ govad gavaya O iti na ca cchāyāpracalanena sādṛśyam avjñapte nodāharaṇaṃ + sādhanadharmmābhāvād udāharaṇa+m e+ta

A23b

1 d yad udāharaṇaṃ ko ttra sādhanadharmmaḥ sādhanāt sādhanasādhanapradarśanavākyam etad anekaprayogopasaṃgrahārthaṃ na prayogavākyaṃ prayogavāOkyaṃ tu svāśrayavikārānuvidhāyiny avijñaptiḥ āśritatvāc chāyāvat* atha vā vijñaptiḥ āśrite svavikārānurūpaOvikārahetuḥ āśrayatvād vṛkṣava dhyānānāsravasaṃvaraḥ prajñaptis tu vijña[.. . .. .]

2 kārād iti vistaraḥ kecid āhuḥ pratijñāviśiṣṭam etad rūpaṇaṃ vikāra ity ata etad uktaṃ bhavati vijñaptivikārān na viOkriyate avijñaptir vijñaptivikāre avikārād iti naitad evaṃ rūpaṇaṅ hi hasta-pādādisaṃsparśair anyathotpādanaṃ tac cāpraOtighatvād avijñapteḥ sākṣān na saṃbhavatīty ato vijñaptipṛṣṭhenābhyupagataṃ tad iha nañā pratiṣidhyate avi[.. ..]

3 d ity aviśeṣān na hi kapotakāṃjalidhvanyādivikāre avijñaptir vviśeṣo stīty ato nyo pi rūpaṇalakṣaṇavikāOro na vijñaptipṛṣṭhenāvijñaptāv ity uktaṃ bhavati vṛkṣasya tu śākhāpattrādihrāsavṛddhau chāyāyāḥ hrāsavṛddhi[.. ..]ta iti vṛkṣaOpracalane chāyāpracalanaṃna virudhyate kataraḥ punar evaṃ sādhanadoṣa uktaḥ hetor asiddhatā yadvikārād yasya vikā

4 rābhāvas tayor āśrayāśrayibhāvo nāsti tadyathā dhavacchā-yāpalāśa{cchāya}yoḥ atha vā abhyupetabādhāṃ coOdayati vijñaptivikāre py avijñapte yathākṣiprānuvarttanād adhikārā-bhyupagamena vijñaptirūpaṇād avijñaptirūpaṇaṃ nirākriOyate vijñaptinivṛttau veti attrāpi hetor asiddhatā avijñaptir na vijñaptyāśritā tannivṛttāv anivṛtter vviparyayeṇa

5 cchāyāvijñaptipakṣīkaraṇe pi sādhanaṃ vācyaṃ subodha-tvās tu noktaṃ atha vā āśritatvaṃ cchāyāyām āśrayavinivṛtyau O vinivṛvyāptam iti vijñaptinivṛttau ca nivṛtter nna tadvikārttād avijña+ptinivṛttir itīṣṭavighātakṛdviruddhaḥ na ca dṛṣṭe viruddhyaOte tadanabhyupagamā nivṛtyabhyupagamenābhyupetabādhanaṃ tāvad udāharaṇam aṅgīkṛtya na doṣaḥ upamāne py adoṣaḥ

6 āśrayavikāre vikārasādṛśyād upamānam etad evaṃ ca vijñaptivikāre py avikārād avijñapter nnopamānaṃ cchāOyeti darśayati vijñaptinivṛttau ca nivṛtter nna tadvikārād vikriyata iti jñāyate vijñaptivikārād vikriya evā-

vijñaptiriOtikecit*tathāhyavijñaptirvvivijñaptemṛdumadhyā+dhimāttratvam apekṣya mṛdumadhyādhimātrā bhavatīti pūrvvasmād anyathotpatti

7 r iha vikāro bhipreta ity acodyam etat* āśrayabhūtarūpaṇā+d ity apara iti pūrvvaka ācāryavasubandhuḥ bhūtaiOkayogakṣemaṃ hi bhūtāśṛtaṃ nīlādyupādāyarūpaṃ dṛṣṭam ata upādāyarūpatvāyam apy āśrayabhūtarūpaṇād rūpyaOta iti svāśrayabhūtavat sapratighatvāt tadanyasyopādāyarūpasya sākṣād rūpaṇābhyupagamā dṛṣṭāntābhāvaḥ

8 yathākṣiprānuvarttanāc ca na bhūtarūpaṇād rūpatvaṃ evan tarhi cakṣurvvijñānādīnām apīti vistaraḥ cakṣurāda+yas tadāOśrayā sapratighā iti sa eva prasaṅgamukhena vyabhicāraṃ darśayanti anye tv āhuḥ āśrayabhūtarūpaṇād rūpatva ukte O cakṣurādivijñāneṣu ka prasaṅgaḥ na hi teṣāṃ bhūtāny āśrayaḥ attra hi sapratighāśrayadvāreṇāvijñapteḥ rūpatva

9 m iṣṭaṃ na bhūtāśrayatvād ity ataś cakṣurādivijñān ādivijñānādiṣu prasaṅgaḥ viṣamo yam upanyāsa iti sa eOvottaram āha avijñaptir hi cchāyeva vṛkṣam iti vistaraḥ yathā cchāyā vṛkṣeṇa prabhā ca maṇinaikayogakṣemā tathā bhūtaiOr ekayoga akṣemā avijñaptir ity abhiprāyaḥ na punar evaṃ cakṣurvvijñānādīni cakṣurādibhiḥ kevalaṃ tu bhūtāni

10 teṣām utpattinimittamāttraṃ bhavaṃtīti idaṃ tāvad avaibhāṣikīyam iti sūttrakāraḥ kiṃ tad vṛkṣam āśṛtya cchāyeti O vistaraḥ katham avaibhāṣikīyaṃ cchāyādiparamāṇūnāṃm ityādi tattra hi varṇṇa eva cchāyā prabheti[.. .. ..]varṇṇaparamāṇūnāṃ O [..]pratyekaṃ svabhūtacatuṣkāśṛtatvān na vṛkṣādayaḥ āśraya iṣyante chāyāprabhāparamāṇvāśrayabhūtānāṃ vṛkṣabhūtāni

11 kāraṇaṃ tadutpattisthitivikārānuvidhānāt pravṛtikāraṇam āśrayo jananād anupravṛttikāraṇaṃ niśrayo jāOtasya tadanuvidhānā[.. .. .]chāyādiparamāṇūnāṃ svabhūtāny evāśrayo janaka[.. ..] vṛkṣaḥ

niśraya[..] syād ity eva | ○ etad evāvaibhāṣikīyam ity anye vṛkṣo hi varṇṇasaṃsthānaṃ varṇṇādisamudāyo vā parikalpyeta

A24a

1 yadi varṇṇasaṃsthānamāttram evaṃ saty avaibhāṣikīyaṃ na hi varṇṇasaṃsthānāśrite cchāyāprabhe vaibhāṣikīr iṣyete atha varṇṇādi○samudāya evam apy avaibhāṣikīyaṃ sa hi prajñaptisann iti na vaibhāṣikaiḥ kāraṇatvenābhyupagamyata ity anye ācāryasaṅghabhadras tv ā○ha chāyeti sakala eva varṇṇādisamudāyo gṛhyate na varṇṇa eva vṛkṣavad iti evaṅ hi dvayor api prajñaptisatvād āśrayā

2 śrayibhāvo hīyate dravyasyaivāśrayibhāvābhyupagamād evaṃ ca bhūtāni bhūtāśṛtāni ca prasajyante upādāyarūpaṃ ○ copādāyarūpāśrita+m iti saty api ca tadāśṛtatva iti vṛkṣamāṇyāśṛtatve sambandhasambandhataḥ chāyāprabhāvasabhūtāśritā bhūtāni ○ punar vṛkṣamaṇyāśritāni tadanuvidhāyitvāt tatupādāyarūpavan niruddheṣv apy vijñaptyāśrayeṣv iti kṣaṇād ū

3 rdhvam avijñapti kāmāptātītabhūtajeti vacanān niruddheṣv apy āśrayamahābhūteṣu kāmāvacary avijñaptir anuvartta○te na punar evaṃ chāyāprabhayor āśrayavirodhād anirodhaḥ ato na bhavaty eṣa parihāro yo yam ukta avijñaptir hi chāye○va vṛkṣam ityādi na bhūtair asamanvāgatasyāvijñaptir astīty asaṃbaddham etan niruddheṣv apy avijñaptyāśrayeṣv ity ācārya

4 saṅghabhadra janakāny eva hi bhūtāny avijñapter āśraya iṣyante itarāṇi tu niśraya iti naitad asambaddhaṃ anye puna○r anyety ācārya eva cakṣurvvijñānādiprasaṅga ity attra etad uktaṃ bhavati yady āśrayarūpaṇāc cakṣurādivijñānānām avijñaptivad rūpatva○m evaṃ

kasyacit tadāśrayasyārūpaṇād arūpatvam apīti na caikasya paraspara-viruddhadharmmāveśo yukto nityānityatvava

5 na tv evam avijñapter bhedaṃ gata āśrayaḥ kin tarhi sarvva eva rūpyata iti tasmād asamānaḥ prasaṅga iti anyalakṣaṇaOlakṣyatve bhūteṣv api prasaṅga ity anyai āśrayabhūtarūpaṇād gandhādivad rūpam avijña+ptir ity anu+mānaṃ rūpatvam uktaṃ kāyavāOkkarmmatvād vijñaptivat* vedanādiskandhāsaṅgrahāc ca svata evāsyāḥ rūpatvaṃ nānyalakṣaṇeneti nirktimātraṃ + caita

6 d rūpyata iti rūpopādānaskandha iti na lakṣaṇaṃ āśrayasyāviśeṣitvāt* cakṣurādivijñāneṣv aprasaṃgād ity āOcāryasya parihārābhidhānam ayuktaṃ āśrayasāmānyopādānād avadhāraṇāc ca ni+ravakāśaṃ parihārābhidhānaṃ anye tv āhuḥ O na cakṣurādivijñānānām āśra-yarūpaṇād rūpatvaprasaṅgaḥ tajāter anyathāpi bhāvāt* asti hi vijñānaṃ rūpanira

7 pekṣam apīti tā skandhavyavasthānānantaraṃ āyatanadhātu-vyavasthānaṃ yuktam api saṃlaghya sukhapratipādanāOrthaṃ vedanādiskandhalakṣaṇam anuktvaiva rūpaskandhasya āyatana-dhātuvyavasthānam āha indriyārthās ta eveṣṭā iti vistaraḥ O tasya cāyatanadhātuvyavasthānam iti sāvaśeṣam etad avijñapter avya-vasthāpanān na cāvijñaptirū+pan nāma kiṃci

8 d astīti pradarśanārthaṃ vā vedanādayo vaktavyā iti te punaḥ saṃskṛtā dharmmāḥ rūpādiskandhapaṃcakam ity uktaṃ tattra O rūpaskandha ukta idānīṃ vedanādayor vvaktavyāḥ vedanānubhava iti anubhūtir anubhavaḥ vastuno hlādaparitāpatadubhayākāravinirmuktasvarūpa-sākṣātkaraṇaṃ hlādaparitāpobhayāOkāravinirmuktaṃ vastusvarūpam anubhavatīti vānu

9 bhavaḥ sa ca svabhāvabhedā trividhaḥ tattra kāyacittopacayapravṛttaḥ sukhaḥ apacayapravṛtto duḫkha yas tu noObhayapravṛtto sti ca so nubhavo duḫkhāsukhaḥ akṛṣṇāśuklakarmmavat* nimittabhedataḥ ṣaḍvidhaḥ cakṣurūpavijñānatrayaOsannipātaḥ cakuṣuḥsaṃsparśas tasmā jātā cakṣusaṃsparśajā evaṃ śrotraghrāṇarasanasparśanamanaḥsaṃspa

10 rśajā veditavyā vedanānubhavaḥ sparśasyety ācāryasaṅghabhadraḥ ya iṣṭāniṣṭobhayaviparītānāṃ sparśāOnām anubhavaḥ sā vedanā taṃ tathā coktaṃ sukhavedanīyasparśa ity evamādi sukhavedanājanakatv[...]taddhitatvāt*

A24b

1 yadi ca viṣayānubhavo vedanā syā ekālaṃbanebhyo syāḫ ko viśeṣaḥ syād ataḥ sparśānubhavo vedaneti vyavasthāpyate O evaṃ tarhi saṃjñādhimokṣasmṛtiprajñādīnām apy ālaṃbanadvārato vedanāvat svabhāvo na vaktavyaḥ athaikālaṃbanebhyo nimittodgrahaṇāOdibhis saṃjñādīnāṃ viśeṣa iṣyate vedanāyā

2 viṣayānubhavena kin neṣyate sparśānubhavaś ca tatsaṃprayogaḥ kāraṇabhāvo vā syād ālaṃbanāsaṃbhavāt* tatra na tāOvat saṃprayogaḥ sarvvacaittānāṃ sparśasaṃprayogāviśeṣān nāpi kāraṇabhāvaḥ sarvvacaittānāṃ sparśasya kāraṇabhāvān na ca loke O śāstre vā anubhavaśabdaḥ kārye kāraṇe vāprasiddhaḥ prasiddhas tu sākṣātkāritāyām iti kathaṃ puna sukhaduḫkha

3 vyatirikto duḥkhasukhas ṛtīyo nubhavo stīti vijñāpayate āgamād yuktitaś ca uktaṅ hi sūtre tisro vedanāḥ punaś coOktaṃ sukhasya ca prahāṇā duḫkhasya ca prahāṇād aduḫkhāsukham iti yuktir vvedanārahitacittotpatyabhāvād apetasukhaduḥkhacittopalaObdheś

ceti saṃjñā nimittodgrahaṇātmikā nimittaṃ viśeṣaḥ ātmā prakṛtiḥ svabhāva iti paryāyāḥ etad uktaṃ bhavati

4 viśeṣodgrahaṇasvabhāveti dharmmasatvavikalpādhiṣṭhānapravṛttatvā+t saṃjñāyāḥ etāvanty udāharaṇāni atha vā ○ nīlādivarṇṇasaṃsthānādhiṣṭhāna strīpuruṣavikalpaḥ srtīpuruṣādhiṣṭhāno mittrāmittravikalpaḥ tadadhiṣṭhānaṃprāyo yathā○kramaṃ sukhaduḥkhagrāha ity ādiśabdena śabdādiviśeṣayodgrahaṇaṃ vācyaṃ ata eṣām anukrama iti vedanāvad i

5 ti yathā hi vedanāskandha āśrayabhedāt ṣaḍḍhā bhinnaḥ evaṃ saṃjñāskaṃdhopy āśrayabhedāṣaḍḍhā+bhidyatecakṣuḥsaṃspa○rśajā saṃjñā yāvan manaḥsaṃsparśajeti kāyaśabdaḥ pratyekam anekadravyajñāpanārthaḥ viṣayaviśeṣodgrahaṇaṃ vikalpa○kam avikalpakena pratighasaṃsparśena kathaṃ saṃprayujyate mahābhūmikatvāt saṃjñāyāḥ vedanāvat sarvvavijñānai

6 saṃprayogaḥ ayan tu viśeṣaḥ pratighasaṃsparśasaṃprayuktāpaṭutvā mandeti na tattra tatkāryābhivyaktiḥ ati○vacanasaṃsparśasaṃprayuktāyāṃ tu tatkāryābhivyaktiḥ paṭutvān na cānugṛhītanimittaś cakṣurvvijñānakāle manovijñā○nena nirūpayatiṃ śaknotīti saṃjñāyāḥ vedanāvat sparśabhedād bhedo na virudhyate caturbhyo nyai tu saṃskāraskandha

7 iti yathoktebhyas tribhyo vakṣyamāṇāc ca vijñānaskandhād ye nye saṃprayuktā viprayuktāś ca saṃskārās te saṃskāraskandha ○ katham anirddiśya vijñānaskandhaṃ caturbhyo nya ity ucyate te puna saṃskṛtā dharmāḥ rūpādiskandhapaṃcakam iti prāg evoddiṣṭa+tvā○d vijñānasya nāyaṃ doṣaḥ bhagavatā tu sūttra ityādinā āgamavirodhaṃ pariharati uktaṃ sūttre saṃskāraskandhaḥ

8 katamḥ ṣaṭ cetanākāyād iti atha vā ke+cid etatsūttrasanniśrayeṇa cetanaiva saṃskāraskandha iti manyante ○ teṣām abhiprāyikam etat sūttram iti jñāpanārtham āha bhagavatā tu sūttra iti kimarthaṃ punar anyeṣv api citteṣu viprayu○kteṣu ca saṃskāraskandhasaṃgṛhīteṣu satsu cetanaiva saṃskāraskandhatvenoktā ata āha | prādhānyād iti kutaḥ

9 pradhānyā tadanyebhyaḥ saṃskāraskandhasaṃgṛhītebhyaḥ sparśamanaskāraprāptyādibhyaḥ kiṃkṛtaṃ śeṣebhyas tasyā○ḥ prādhānyaṃ ata āha sā hi karmmasvabhā+vatvāc cheṣebhyaḥ tatsaṃprayuktebhyo bhisaṃskāraṇe pradhāneti abhisaṃskara○ṇaṃ vipākākṣepaḥ tadvaśena śeṣāṇāṃ +vipākākṣepād aprādhānyaṃ evaṃ caivaṃ ca syām ity evamabhisaṃskāra

10 raṇe prādhānyety apare ata evoktam iti ata evābhisaṃskaraṇe prādhānyāc cetanāyāḥ bhagavatoktaṃ saṃ○skṛtam abhisaṃskarotīti vistaraḥ yadi puna tat saṃskṛtam eva kathaṃ tac cetanā saṃskaroti phalākṣepe pradhānatvād vidya○mānam api ki+ṃcid u+tpattyanuguṇaṃ vyavasthāpayatī+ti saṃskṛtam abhisaṃskarotīty ucyata

A25a

1 ity eke bhāvinyā saṃjñayā saṃskṛtaṃ paṃcaskandhalakṣaṇam evaṃ caivaṃ ca syām ity evam abhisaṃskarotīty anye anye pi tu sparśamanaskā○rādayaś cetanānuvidhāyi[..] saṃskāraskandhaḥ anyathā hi saṃskṛtam abhisaṃskarotīti tasmād ucyata iti naitad anarthakaṃ prāpnoti ○ na hi vedanādyupādānaskandheṣu abhidhānapravṛttinimittam uktaṃ

2 tasmāc cetanāyām ivābhiprāyikaḥ skandhanirddeśa iti bhagavāṃ jñāpayann āha saṃskṛtam abhisaṃskarotīti vistara+ḥ ○ atha vā caturbhi skandhair asaṃgṛhītānāṃ saṃskārānāṃ saṃgrahārthaṃ

dharmmāyatanadhātuvat sāmānyena saṃskāraśabdena nirddiśati saṃskāropāOdānaskandha ity anyathā vā caitanāskandha iti brūyād vedanāskandhavad iti anyathā hīti yadi cetanaiva saṃskāraskandho na tu sparśa

3 manaskārādayaḥ prāptyā+dayaś ca evam eṣāṃ rūpavedanāsaṃjñāsaṃ skāravijñānaskandheṣv asaṃgrahāt* duḫkhasamudayaOsatyatvaṃ na syād asaṃskṛtavad ataḥ kim iti cet parijñāprahāṇe na syātāṃ duḥkhasya parijñā samudāyasya prahāṇan na syāt* parijñāOprahāṇābhāve ko doṣaḥ ata āha uktaṅ hi bhagavateti vistaraḥ anabhijñāyeti darśanamārggeṇa aparijñāveti bhāvanā

4 mārggeṇa anabhijñāyeti vā laukikena jñānenāparijñāya lokottareṇa anāsravaṅ hi jñānaṃ parijñeti kṛtvā dhaOrmmānvayajñānābhyāṃ vā yathākramaṃ veditavyaṃ evam aprahāyety uktam iti nāham ekadharmmam apy anabhijñāyāprahāya duḫkhasyāntakriyāṃ O vadāmīti tattra duḥkhajñānenāparijñāya jñānenāprahāya anantaroktam eva vādyākhyānaṃ tasmād avaśyam eṣāṃ + sparśamana

5 skārādīnāṃ prāptyādīnāṃ ca saṃskāraskandhasaṃgraho bhyupagantavyo nyathā vā buddhotpādaḥ saddharmmadeśanā ca vyarthā prasaOjyate ākāśapratisaṃkhyānirodha++vad etat syāt tathā hy anabhijñāyāparijñāya ca ++ ākāśam apratisaṃkhyānirodhaṃ ca karoOty eva duḥkhasyāntakriyāṃ naiṣām ahaṃkāravastutvād ahaṃkārasya ca duḫkhakṣayavibandhabhūtatvād iti ++ cetanaiva hi saṃskāra

6 skandha tadviśeṣāḥ manaskārādaya ity ācāryaśrīlātaḥ na hy eṣām manaskārādīnāṃ cetanāsvarūpavyatirekeṇānyaḥ O svabhāvo vadhāryate cetanā cetanān apahāya nānyā kācil labhyate tenānekadravya+++kaś ca saṃskāraskandhaḥ cetanāgrahaṇena O cāsyāvabodha i+ti evaṅ hi

na cetanāvyatiriktāś chandādayo na tacchandādivyatiriktā cetanety ubhayor apy abhā+vaprasaṅgaḥ

7 cchandaśraddhāmohakrodharāgādīnāṃ parasparaviśiṣṭarūpatvād abhinnarūpād anuvṛtteś ca śca cetanāsvābhāvyaṃ eta iti ○ vijñāna-skandhavyavacchedanārthaṃ ttraya iti rūpaskandhanirāsārthaṃ ekādaśabhir āyata+nai saptadaśabhiś ca dhātubhir asaṃgṛhītānāṃ saOrvvadharmmāṇāṃ dharmmāyatanena dharmmadhātunā ca saṃ-graha ity ata āha | sahāvijñaptyasaṃskṛtair iti vijñānaṃ prativijñaptiḥ

8 prativijñaptiśabdena prajñādibhyo viśeṣayati pra+++tibiṃbaṃ-pratiśabdavad viṣayapratibhāsatvād vastumāOttralocanamāttram eva vijñānaṃ prajñā punaḥ paricchedasvalakṣaṇā saṃjñā viṣayaviśeṣo-palabdhir ity ayaṃ viśeṣaḥ vijñānadhāOtuprabhedasaṃdarśanārthaṃ pradi vīpsārtha ity anye ata evāha viṣayaṃ viṣayaṃ prati vijñaptir iti kā punar asāv ity ata

9 āha | upalabdhir iti sā punar vvastumātrapraticchāyaiva veditavyā tattra cakṣurvvijñānaṃ vyavasthiteṣu rūpādiṣu rūpam eOvopalabhate na śabdādīn nīlaṃ copalabhate na tu nīlam iti eva[.] manāpāmanāpastrīpuruṣādibhāvenāpi nopalabha+te | ○ rūpopalabdhi-mātratvād evaṃ śrottrādivijñāneṣv api yathāsaṃbhavaṃ vācyaṃ yo yaṃ vijānātīti sūtre karttṛvyapadeśas sabhāva

10 mātre tadvyatiriktavijñānakalpanāpratiṣedhārthas tadyathā cchāyā gacchatīti sā hi niraṃtaraṃ deśāntareṣūtpadyaOmāṇāṃ kiṃcid apy akurvvatī karttṛvyapadeśaṃ labhate tathā vijñānaṃ saṃtatyā viṣayā-ntareṣūtpadyamānam akurvvad api kiṃcit taṃ viOṣayaṃ vijānātīti karttṛvyapadeśaṃ labhate kuta etad anyattra karttṛpratiṣedhād vijānātī+ti phalguna na vadāmī+ti

11 kṣaṇasya bhāvavyapadeśaḥ saṃta+++tau karttṛvyapadeśa ○ ity apare etac cādhvābhisaṃkṣepāt ṣaḍvijñānakāyāṃḥ vijñānaskandha ity ucyate mana-āyatanaṃ ca tad dhātavaḥ sapta ca matā ○ iti ubhayattra caśabdaḥ ekaikasya vijñānadravyasyāyatanadhātutvaṃ + ne+daṃ + .sāmudā+yikīyaṃ [.. ..]

A25b

1 pradarśanārthaṃ evaṃm atreti samskṛtāsaṃskṛte nirddiśyamāne sāsravānāsrava ity apare vijñānaskandho hi ṣaḍvijñānātmakaḥ tāni ca dhā○tuvyavasthā[...]cakṣurvvijñānadhātur yāvan manovijñānadhātur iti nirddiṣṭāny evāto manodhātur na vijñānaskandhasaṃgṛhīto naiva vāstīti hy a○dhikṛtvā pṛcchati ko yaṃ punas tebhyo nyo manodhātur iti ṣaṇṇām anantarātītam iti vistaraḥ anantara[.. ..]

2 dārthaṃ atītagrahaṇam anāgatavyavacchedārthaṃ vijñānagrahaṇam anantarātītavedanādinirāsārthaṃ hiśabdaḥ avadhāraṇā○rthaḥ ṣaṇṇāṃ vijñānānāṃ samantaraniruddham eva mano tadvyatiriktam astīti attra ca samānajātīyalakṣaṇāvyavahitātītam anantarātī○taṃ na tu vijātīyakṣaṇāntaritaṃ evaṅ hi nirodhasamāpattivyutthānacittasya tatsamāpatticittam anantarātītaṃ bhavatīti tadya

3 thā sa eva putro vasthākālāntarito nyasya pitā bhavati tad eva phalam avasthākālāntaritam anyasya bījam iti evaṃ tad e○va cakṣurā-divijñānam anāśṛtya tam avasthākālāntaritam anyasyāśrayo bhava-tīty evaṃ ca tad evāśṛtatvād vijñānam āśrayatvān mana iti ○ siddhaṃ bhavati ācāryāryadāsas tv āha | cakṣurvijñānaṃ manovijñānasya mano bhavati na cakṣurvijñānādīnāṃ tadanantaraṃ tadanutpatteḥ

4 evaṃ yāvat kāyavijñānaṃ manovijñānasyaiva mano bhavati na tadanyavijñānānāṃ manovijñānaṃ tu ṣaṇṇām api mano

bhavatīOti etac ca niyama+hetvabhāvāc cintyaṃ yathā na sarvvāṇi sarvveṣām anantaram utpadyante tad uttarattra pratipāda+yiṣyāmaḥ itaretarāOntarbhāvād iti saṃkhyāsaṃpādanam arthavaśād bhavati na kramavasāt* tattra yadi ṣaṭsu manodhātur antarbhūtaḥ evaṃ dravyataḥ saptadaśa bha

5 bhavanti manodhātuṃ muktvānye atha manodhātau ṣaḍ vijñānadhātavo ntarbhūtā evaṃ dvādaśa bhava+nti daśa rūpiṇo manodhātur ddharmmaOdhātur iti yady apy etad evaṃ yady api vastuta evaṃ saptadaśa dvādaśa vā tathāpi āśṛtāśrayabhedena bhedaṃ kṛtvā ṣaṣṭhāśrayaprasiddhyarthaṃ dhāOtavo ṣṭādaśa smṛtāḥ yathaiva hi vijñānānām ālaṃbanam antareṇotpattir na bhavaty evam āśrayam antareṇāpi na ca ṣaṣṭhasya ma

6 novijñānadhātor anyā āśrayo yathā cakṣurādivijñānānāṃ cakṣurādaya ity ato manovijñānadhātor āśrayapratisiddhyarthaṃ O manodhātur upadiṣṭaḥ kathaṃ punar niruddhaṃ varttamānasyāśraya ucyate | tadutpattau pratyāsannakāraṇabhāvāt* yathā hi saty api rūpai nāṃtareṇa O cakṣus tadvijñānotpattir evaṃ satsv api viṣayeṣu nāṃtareṇa pūrvvavijñānanirodham uttaravijñānasaṃbhūtiḥ ata eva samantaraniruddham ity u

7 cyate na pūrvvataraniruddhaṃ tadavakāśadāne pi tadutpa+tter ity eṣo trāśrayabhāvaḥ varttamānam ekadā tadāśrayakṛtyaṃ karoOti tatsamantarapratyayāphalatvena parigrahād atītena tu kṛtam eveti cittāśrayatvāc caitttatvaprasaṅga iti ced atadanuvidhānāOn na prasaṅgaḥ atha kasmād vijñānam eva vyavasthāpyate dhātur na caittā api samantarapratyayavanniyamā cittaṃ niyatam aniyatā

8 ś caitasā iti na te dhātuḥ evaṃ tarhi mahābhūtikeṣu manodhātutvam astu niyatatvān na hy ekasyāṃ jātau manodhāOtur na manodhātuś

ceti yujyate vijñānatantratvāc ca caittāḥ na vijñānāśrayo yujyaṃte tattrāśrayaṣaṭkaṃ cakṣu+rādimanaḥparyanta āśṛtaṣaṭkaṃ cakṣuOrvvijñāṇādimanovijñānaparyantaṃ ālambanaṣaṭkaṃ rūpādidharmmadhātuparyantaṃ arhatas tarhīti caramaṃ yat parinirvvāṇakāle sarvvā

9 ntyaṃ yasmād anyan na saṃbadhyate | atraiva kāraṇam āha | na hi tad astīti vistaraḥ anaṃtarātītaṅ hi vijñānaṃ mana ucyate na cārhataś caOramā cittād anyacittam utpadyate yasya tadanantarātītaṃ syād iti manobhāveneti uttarasyāśrayabhāvena vyavasthānān na tattra manaOstvaṃ hīyata ity abhiprāyaḥ yady āśrayabhāvena tad vyavasthitaṃ kimartham uttaraṃ notpadyate ata āha | kāraṇāṃtavaikalyāt tu nottara

10 vijñānasaṃbhūtiḥ tattrānyat kāraṇaṃ manaso nantaraṃ vijñānānutpattau dṛṣṭe dharmme vipākāvaśeṣo gatipratibandhau ca kleśaOprāptiḥ carame vijñāne manobhāvenāvasthite py arhatām ubhayam api nāstīti nottaravijñānasaṃbhūtiḥ yadi ṣaṇṇām anantarātītaṃ O vijñānaṃ manaḥ evaṃ cakṣurādivinānām api manaḥpratītyotpattir iti vaktavyaṃ manaḥ pratītya dharmmāṃś cotpadyate manovijñānam iti na [..]

11 manasaḥ pratyayatvapratiṣedhena cakṣuḥ pratītyety uktaṃ kiṃ tarhi pradhānapratyayanirddeśo yam iti nāsti codyāvakāśaḥ tattra skaOndhair ityādi te punaḥ + saṃskṛtā dharmmā ity attra sāsravānāsravāṇāṃ saṃskṛtānāṃ sarvvadharmmāṇāṃ saṃgrahā skandhaiḥ sarvvasaṃskṛtasaṅgrahaOḥ ye sāsravā upādānaskandhā ity attra sāsravāṇām eva upādānahetutvād upādānasaṃbhūtatvād upādānavidhe+yatvād vā

12 upādānaskandhaiḥ sarvvasāsravāṇāṃ āyatanadhātubhis saOrvvadharmmāṇāṃ sarvvadharmmāḥ punaḥ paṃcaskandhā asaṃskṛtaṃ vā

eṣa tāvad vistareṇa sarvvadharmmasaṃgrahaḥ saṃkṣepatas tu sarvvasaṃgraha ekeneti vistaraḥ ○ caśabdaḥ samuccayārthaḥ katham evaṃ vijñāyeta rūpaskandhamana-āyatanadharmmadhātubhi

A26a

1 samastair eva maivaṃ vijñāyi pratyekam iti tattra rūpaskandhena daśarūpiṇo dhātavo vijñaptiś ca mana-āyatanena saptacittadhātavaḥ dharmmadhātunā vedaOnādayas trayaḥ skandhāḥ asaṃskṛtam avijñaptiś ceti kimarthaṃ punar ebhir eva ttribhir nānyair ddvābhyām ekena vā sarvvadharmmasaṃgrahaḥ ata āha | sa khalv eṣa saṅgraOha iti vistaraḥ yattra kvacid ucyamāna iti na kevalaṃ skandhāyatanadhātubhir eva kin tarhy anyatrāpi satyagatidhātupratītyasamutpāda

2 saṅgraho py ucyamāno veditavyaḥ svabhāvena na parabhāvena yadi na parabhāvena saṅgrahaḥ kathaṃ tarhi tribhiḥ skandhair āryāṣṭāṅgamārggaḥ ○ saṅgṛhīta na saṃkalpavyāyāmābhyāṃ prajñāskandhasaṃgrahaḥ syān na samyaksmṛtyā samādhiskandhasaṅgraho tatsvabhāvatvāt sa ca dṛṣṭa iti parabhāvasaṅgraho pi dhaOrmmāṇām eṣṭavya iti nikāyāntarīyāḥ parabhāvatvāviśeṣāt kuto yaṃ niyamaḥ saṃka+lpavyāyāmābhyām eva prajñāskandhasaṅgraho na tu śe

3 ṣair mārggāṅgair iti atha paṭutvāt saṃkalpavyāyāmau prajñālakṣaṇaṃ bhajetā na sāmādhyādayaḥ smṛtiś ca samādhilakṣaṇaṃ na saṃkalpādaya ○ ity asti niyamakāraṇaṃ siddhas tarhi svabhāvasaṃgraho vilakṣaṇasya + saṅgrahānabhyupagamād yathā parabhāvasaṃprayogena sarvvasya sarvveṇa ○ samprayogaḥ evaṃ parabhāvasaṅgrahe pi kin neṣyate | samprayogo hi sālambanām eva sa ca āśrayālaṃbanākārakāladravyaprakārasamatā

4 nimitta iti na sarvvasya sarvveṇeti yujyate | saṅgrahas tu sarvvadharmmāṇāṃ sa parabhāvāviśeṣe + niyamakāraṇābhāvān na sarvvasya saOrvveṇeti vāṅmāttraṃ yady evaṃ kin tarhy evam ucyate ttribhiḥ skandhair mmārgga saṃgṛhīta iti ānukūlyam attra saṃgrahaśabdenocyate prakṛtir eṣā bhāvānāṃ yad u O ta svabhāvasaṅgrahaḥ ata eva svabhāvasaṅgrahaḥ sarvvadā+nyabhāvanirapekṣatvāc ca niṣkāraṇaḥ katham etad gamyate parabhāvaviyogataḥ cakṣur hi śro

5 trabhāvena viyuktaṃ na ca yad yena viyuktaṃ tat tainaiva saṃgṛhītam iti yuktaṃ vaktum ato vagamyate saṅgrahaḥ prakṛtir bhāvānām iti nātra prakṛOtiḥ svabhāva ity anye prakṛtir hi savalakṣaṇaṃ svalakṣaṇaṃ [..] bhāvānāṃ parasparato bhidyate na ca yena bhidya[..] tenaiva saṃgraho yuktaḥ anyathā hi bhedābhāvāOt saṃgraha eva na syāt saṅgraho hi dravyāntareṇaikīkaranaṃ tasmād attra pratiyogyarthanagnatā svabhāvo bhipretaḥ kā punar asau nāmārthaḥ yasmān nirvvika

6 lpajñānagocaraṃ vastv anyavyavacchedena dyotyate ata evoktaṃ śāstre cakṣurvvijñānena nīlam vijānā+ti O no tu nīlam iti manovijñānena na nīlaṃ vijānāti nīlam iti ceti ācāryasaṅghabhadras tv āha | parabhāvagrahaṇe ekadharmmotpattivināśāt sarvvadharmmotpattivināśāv aniṣṭau prasajyeOte ekanikāyaprahāṇāc ca sarvvaprahāṇam i+ty ūrddhvapratipakṣavaiyarthyaṃ evan tu yathā svabhāvasaṅgrahe na bhavaty evaṃ parabhāvasaṃgrahe pi na bhavi

7 ṣyatīti nāyaṃ doṣaḥ tad yathā cakṣurindriyaṃ rūpaskandheneti vistaraḥ rūpalakṣaṇānugatatvā rūpaskandhena cakṣurvvijñānāśrayatvāc cakṣurāyatanadhāOtubhyām anityatvād* duḵkhasatyena taddhetutvāt samudayasatyena yas tv ānyenānyasya saṅgraha iti vistaraḥ saṅgrahavastū+ni dānaṃ priyavacanaṃ arthacaryā saOmānārthatā ca

parṣado bhikṣubhikṣuṇyupāsikopasikākhyāḥ na ca saṅgrahavastubhiḥ pariṣatāṃ svabhāvasāmyam asti eṣa tu kādācitkatvā

8 t sāṃketiko veditavyaḥ saṃgrahavastubhiḥ parṣadām ātmasāraṇam attra saṅgraha uktaḥ sa tu pūrvvam abhāvāt paścāc ca kādācitkaḥ svaObhāvasaṅgrahas tu nityaḥ pāramārthikaś cety uktaṃ bhavati adhiṣṭhānabhedād dhātubhedam adhikṛtya praśnaḥ nanu caikaviṅśatyā dhātubhir iti vistaraḥ O jātigocaravijñānabhedād dhātubhedo nādhiṣṭhānabhedād iti pratipādayann āha | na bhavitavyam ityādi tattra cakṣurādīnāṃ paṃcā

9 nām anyonyaṃ jātigocaravijñānād dhātubhedaḥ rūpādiviṣayadhātūnāṃ jātivijñānabhedāt ṣaṇṇāṃ vijñānadhātūnāṃ jātigocaraOhedān manovijñānasya hi dharmmadhātur asādhāraṇo viṣayaḥ manodhātor ggocaravijñānabhedād dharmmadhātugocaratvān manovijñānāśrayatvāOc ca na tu jātibhedo sti ṣaḍvijñānadhātusaṅgṛhītatvān na ca cakṣuḥśrottraghrāṇānāṃ jātyādibhedo sti gottrārtho hi dhātvartha iti phalabhe

10 dena dhātubhedavyavasthā nāśrayavicchedenety ataś ca dvitve pi cakṣurādīnām ekadhātutvam eva attra ca dṛṣṭāntaḥ santānakṣanāntarīOyāś cakṣurādayaḥ anyathā vā na vaktavyam ekaviṅśatyā dhātubhir bhavitavyam iti kin tarhy evaṃ vaktavyam apramāṇair ddhātubhir bhavitavya+m iti evaṃ O śrottraghrāṇayor api yojyam iti | jātisāmanyam ubhayoḥ pratyekaṃ śrottraghrāṇasvabhāvatvāt* gocarasāmānyam*

11 śabdagandhaviṣayatvād vijñānasāmānyaṃ pratyekam ubhayoḥ śrottraghrāṇavijñānāśrayatvād gocarasāmānyam ca vyabhicārimaOnodhātau viṣayeṣu ca sadbhāvāt* ekajātīyatve satīti viśeṣaṇān nāyaṃ doṣaḥ evan tarhi gocaravijñānasāmānyām anarthakaṃ pūrvveṇaiOva siddhatvān na hi cakṣurddhāto mano

12 dhātunā tulyo viṣayaḥ vijñānasāmānyam ubhayoś cakṣurvvijñānāśrayatvāt* viṣayās tu manovijñānasyādhyālaṃbanam iti ○ nāsti prasaṅgaḥ nikāyāṃtarīyās tu kecin manyante na kāyadhātunā strīndriyapuruṣendriyayoḥ saṃgrahaḥ

A26b

1 na kāyendriyavyatiriktatvā tac ca naivaṃ sarvveṣāṃ kāyajātīyatvāj jātisāmānyaṃ punar ggocarasāmānyāt* sarvveṣāṅ hi spraṣṭavyaṃ viṣayaḥ ○ na ca spraṣṭavyaviśeṣaviśayatvād indriyāntaraṃ nayanodarādivat*

2 nayanodarakaṇṭhābhyām apy asādhāraṇaṃ dhūmaspraṣṭavyam upalabhyate na ca tad indriyāntaraṃ gocarasāmānyam api vijñānasāmānyā○d vyaktībhavati sarvveṣāṃ kāyavijñānāśrayatvād indriyāṇāṃ tv ādhipatyārthatvāt kecid eva tayor ādhipatyam ity ādhipatyam ity āyatanadhātveka○tve pi

3 tayoś caikajātīyaspraṣṭavyaviṣayatve pi pṛthag indriyadvayam upadiṣṭam ekādaśānām indriyāṇāṃ dharmmāyatanadhātvaikatve ○ pi pṛthag indriyopadeśavad iti yadi cakṣurādīnām ekadhātutvaṃ kasmāt punar eṣām ekam evādhiṣṭhānaṃ na bhavati ata āha | śobhārthan tu ○ dvayodbhava iti nanu kāraṇavaśād bhāvānām utpatti

4 r na prayojanavasād evam etat kimartham uktaṃ śobhārthaṃ tu dvayodbhava iti yathetarhi sattvānām prati nikāyasabhāgaṃ cakṣurādīnā○m adhiṣṭhānabhedena vibhaktāvayava āśraye śobhābhimānaḥ tathā dhruvam atīte py adhvanīty atas tattṛṣṇāpūrvvakena karmmaṇābhinirvṛttam ātmabhāva○m abhisaṅdhāyoktaṃ | śobhārthan tu dvayodbhava iti tajjanakasya karmmaṇā nidānasūcanārthaṃ tadyathālaṃkāraḥ śobhālaṃ

5 banacchandarāganimittasya karmmaṇaḥ kāryam iti śobhārtham ity ucyate mācāryasaṅghabhadras tv āha | jātir evaiṣām indriyāOṇām evaṃvidhā yasyābhinirvvarttante tatkāraṇāpakṣālam antareṇa dvitvenābhinirvvarttante kāmendriyasya pāṇipādādyadhiṣṭhānabhedavat* yas tūOragaprabhṛtīnāṃ kāyendriyādhiṣṭhānavikalpo dṛṣṭas saḥkāraṇasya sāpakṣālatvāt teṣām eva rasanādhiṣṭhānadvitvavat tasmāt kāraṇā

6 pekṣaivendriyābhinirvṛttir iti yadi kāraṇāpekṣendriyābhinirvṛttiḥ tenaivaṃ vaktavyaṃ kāraṇaṃm yeneṣām indriyāṇām evaṃvidhaṃ yeOna dvitvena nirvvarttante na tu jātir evaṃvidheti karmmaṇo sāmarthyaprasaṃgāt sa eva āha ādhipatyaṃ śobhāśabdenocyate yadi caikaṃ cakṣuradhiṣṭhānaṃ O syād ādhipatyaṃ hīyeta yathā hi dvābhyāṃ pariśuddhataraṃ darśanaṃ bhavati naivam ekenety evaṃ cādhipatyahāner indriyatvam api hīyata iti

7 śobhārtham ādhipatyārtham ity uktaṃ syād iti śobhāśabdena ādhipatyam ucyata iti kalpanāmāttram etat* | yathā ca jihvādīOnām ekādhiṣṭhānatve anekādhiṣṭhāne pi ca tatsabhāgenādhipatyahanir evam ekasminn api cakṣurādau syād iti śakyaṃ ca karmmaṇā rasanaOvad ekādhiṣṭhānam eva sphuṭopalabdhisanniśrayabhūtaṃ vistīrṇṇataram utpādayitum iti nikāyasabhāganiyataṃ ca saurūpyaṃ vairūpyaṃ caity u

8 lūkādīnām api svātmabhāvaśobhātṛṣṇānirjjāta eva cakṣurādyadhiṣṭhānabheda iti anyatheti yadi dvyadhiṣṭhānaṃ cakṣurādi O na syāt* mahad vairūpyaṃ syād iti dvyadhiṣṭhānetiṣu cakṣurādiṣu śobhābhimānāt* idan tu vaktavyam iti vistaraḥ na hi skandhāyatanadhātuṣu O vastuno bhedo vidyate | tathā hi ya skandheṣu

jñeyam asaṃskṛtaviśiṣṭam uktam āyatanadhātuṣv api tad evety ato ttra skandhādyarthaviśeṣād viśe

9 ṣo na vastuviśeṣāt sa ca na vijñāyate skandhādiśabdānāṃ pratyekam anekārthatvād ity ata āha | kaḥ skandhāyatanadhātvartha iti paOryāyāṃtareṇa skandhādyarthaṃ pradarśayann āha rāśyāyadvāragottrārthā skandhāyatanadhātava iti atha vā rāśyāyadvāragottrāṇy arthāḥ eṣāOm i+ti vistaraḥ ke punas te skandhāyatanadhātavaḥ śabdā iti vākyaśeṣaḥ rāśyarthaḥ skandhārtha iti kathaṃ gamyate tat sarvvam aikadhyam abhisaṃkṣippya

10 rūpaskandha iti saṃkhyām gacchatīti sūttre vacanāt* anityatāniruddham iti paṃcaprakāratvān nirodhasyānityatayā lakṣaṇaniroOdhasya viśeṣaṇaṃ anye tu samāpattinirodhaḥ upapattinirodhaḥ pratisaṃkhyānirodho pratisaṃkhyānirodhaś ca attra tu pratisaṃkhyāniruddhavyavaOcchedārtham anityatāniruddhagrahaṇaṃ rūpādhikārād upapattisamāpattinirodhau tu cittacaittānām eva na rūpasyeti kecit* evaṃ vedanādayo

11 pi veditavyā ity atideśāt svalakṣaṇānirodhāc cheṣanirodhavyavacchedārthaṃ anityatāgrahaṇaṃ vijñāyate samāpatyupapattipraOtisaṃkhyānirodhāḥ anāgatānām eva pratisaṃkhyānirodhas traiyadhvikānāṃ sāsravāṇāṃ svalakṣaṇanirodhas tu varttamānānām eveiti pratyutpaOnnam utpannāniruddham utpannam ity etāvatātīte + pi prasaṅgaḥ aniruddham ity etāvatānāgate pīty ubhayam ubhayaprasaṅgapratiṣe

12 dhārtham āha | bāhyam anyad iti svasāntānikam asantatipatitaṃ ca āyatano vaiti caOkṣurādīni ṣaḍ ādhyātmikāny āyatanāni rūpādīni ṣaḍ bāhyāny āyanāny ataḥ pārasāntānikāny api cakṣurādīny ādhyātmikaṃ rūpaṃ svasantatiOpatitāny api rūpādīni bāhyam iti audārikaṃ

sapratighaṃ daśāyatanasvabhāvaṃ sūkṣmam apratigham avijñaptirūpaṃ āpekṣikaṃ

A27a

1 vā bilvarūpam audārikam āmalakarūpaṃ sūkṣmaṃ āpekṣikatvād asiddham avyavasthitam iti cet kathaṃ tad eva āmalakarūpaṃ bilvabadarāOpekṣayā sūkṣmam audārikaṃ veti na kiṃcit sūkṣmam audārikaṃ vā vyavasthitaṃ syāt pārāpāravad iti nāpekṣābhedāt* yatra hy apekṣā bhinnā [..] tatrāpeOkṣike navasthānaṃ tadyathā pitari putre ca hīnaṃ kliṣṭaṃ nivṛtam akuśalaṃ ca praṇītam akliṣṭaṃ kuśalam avyākṛtaṃ ca dūram atītānāgataṃ paraspara

2 taḥ varttamānasya vyavahitatvād antikaṃ pratyutpannaṃ atītānāgatayor avyavahitatvāt* atha vā kārittrād atītānāgataṃ dūre varttaOmānam antika evaṃ yāvad vijñānavam iti yā kācid vedanā saṃjñā saṃskārā yat kiṃcid vijñānaṃ ātītānāgatapratyutpannaṃ ādhyātmikaṃ vā bāhyaṃ vā auOdārikaṃ vā sūkṣmaṃ vā hīnaṃ vā praṇītam vā yad vā dūre yad vā antike tat sarvvam ekadhyam abhisaṃkṣipya vijñānaskandha iti saṃkhyāṃ gacchatīti

3 tatrātītānām audārikasūkṣmyavarjyānāṃ tathaiva nirddeśaḥ ata evāha ayaṃ tu viśeṣa iti audārikaṃ paṃcendriyāśrayam iti ○ āśrayānuvidhāyitvād āśrayasya caudārikatvāt* mānasaṃ sūkṣmam iti asaṃcitāpratighāśrayatvāt* bhūmito veti kāmāptam audārikam eva bhāvāgrikaOṃ sūkṣmam eva tadanyad audārikaṃ sūkṣmaṃ cāpekṣitvād atītānāgatasya svaśabdenoktasya + sato dūrādhyāropaṃ hīnapraṇī

4 tārthāparipuṣṭiṃ cābhyasūyaṃ vaibhāṣikā ity āha | bhadanta dārṣṭāntikaḥ sthaviradharmmatrātaḥ paṃcendriyagrāhyam iti paṃca ○ bāhyāny āyatanāni sūkṣmam anyad iti manaindriyagrāhyaṃ tat

punaś cakṣurādīni rūpāṇy āyatanāny avijñaptiś ca amanāpaṃ manaso nukūlaṃ tad dhi manaOḥ na prāpnotīty aprītikaratvāt* prakṛtisthaṃ cāttra mano bhipretaṃ manāpaṃ manasānukūlaṃ tad dhi manojñatvāt manaḥ prāpnoti evaṃ hi

5 tyaktārthena hīnaṃ praṇītārhena praṇītam ity uktaṃ bhavati dūram adṛśyadeśam iti ādhāradeśam adhikṛtya sūkṣmatvād āsannam api O kiṃcid adṛśyam ity ato deśagrahaṇaṃ antikam iti vyavahitatvāt* kiṃcid adṛśyadeśaṃ bhavati tasya tv āśrayas tattrasthenaiva śakyo draṣṭum iti śaOkyārthe ttra kṛtpratyayo veditavyaḥ ankitaṃ dṛśyadeśa+m iti dūram api kiṃci dṛśyam asti tārakādy ata āha | dṛśyadeśaṃ iti kiṃ punaḥ kā

6 raṇaṃ vaibhāṣikoktāt* dūrāntikād bhadantenānyathā dūrāntikaṃ nirddiṣṭaṃ ata āha atītādīnāṃ svaśabdeOnābhihitatvān na kiṃci svaśabdenābhihitaprabhedaṃ prabhedāntaralakṣaṇam avataraty abhedāpatter iti bhāvaḥ dūrāntikatvam iti adṛśyadeśāśrayaṃ vedanādi dūraṃ dṛśyadeOśāśrayam antikaṃ pūrvvavad iti paṃcendriyāśrayam audārikaṃ sūkṣmaṃ mānasaṃ bhūmito veti cittacaittāyadvārārthaḥ āyatanārtha iti

7 kuto gamyate nirvvacanāt* ata evāha nirvvacanaṃ tu cittacaittānām iti vistaraḥ āya ucyate āgamaḥ cittacaittānā+m utpaOttir ātmalābhaḥ tad ete ci+++ttacaittānām āyaṃ tanvantīty āyatanāni tanvanti vistṛṇvantīty ātmalābhaṃ prabandhenāvasthāpayaOntīty arthaḥ yat tūktaṃ cakṣur brāhmaṇa dvāraṃ yāvad eva rūpāṇāṃ darśa+nāyeti tattra ṣaṇṇām eva dvārārtho yujyate cittacaittāyadvārārtha

8 s tu dvādaśasv api cakṣuḥ pratītya rūpāṇi cotpadyate cakṣurvvijñānaṃ trayāṇāṃ sannipātaḥ sparśaḥ sahajātā vedaneOti vacanāt* gottrārtho dhātvartha iti kuto gamyate gotrasāmānyād ata evāha yathaikasmin

parvata iti vistaraḥ yathā hi suvarṇṇādibīOjaṃ gottraṃ dhātur ucyate evam ekasminn āśraya iti vistaraḥ ekasmin śarīre cittacaittasantāne vā ekasmin kṣaṇe prabandhe vety apare |

9 aṣṭādaśa gotrāṇi aṣṭādaśa bījāny aṣṭādaśa dhātava ucyante sabhāgahetutvād iti cakṣurindriyaṅ hi pūrvvotpannaṃ paścād utpannāOnutpannasya cakṣurindriyasya sabhāgahetunā hetur evam anyattrāpi vācyaṃ asaṃskṛtan na dhātuḥ syād iti pūrvvapaścimatābhāvāt* na hi tat kasyaOcit sabhāgahetur iti cittacaittānāṃ tarhi ālaṃbanādhipa+tipratyayabhāvāpy asaṃskṛtasyāpy ākaratvaṃ sidhyati + evam apy āyatanadhā

10 tvarthas tattra saṃbhidyate ubhayoś cittacaittākārabhūtatvād ato jātivācako yaṃ dhātuśabda ity apare yathā hi suvarṇṇādigottrāṇi O parasparato bhinnajātīyāny evaṃ cakṣurādayo pīty evaṃ gottrasāmānyāj jātivācako dhātuśabdaḥ svabhāvā iti jātyantaravyavacchedena svaObhāva iti tulyalakṣaṇam āha na dravyaprakṛtiṃ evan tarhi na manodhātuḥ pṛthak prāpno+ti ṣaḍbhyo bhinnajātīyatvān nāśṛtāśrayajāti

11 bhedāt prajñaptikālabhedād vā ṣaṭpūrvvakatvād vā manodhātoḥ ṣaṇṇāṃ vā tatpūrvvakatvāt suvispaṣṭo bhedaḥ ttraiyaOdhvikatve pi sarvveṣāṃ yadavasthā yasmin nāmni vyavasthāpyante tad apekṣya na manaḥpūrvvakāḥ ṣaḍvijñānadhātavo bhavanti anāgate tu kāle O yathā manodhātuḥ tathā ṣaḍvijñānadhātavo pīti kathāṃ teṣāṃ tatpūrvvakatvaṃ yujyate āyatanadhātuvad vaibhāṣikair dravyataḥ skandhā

12 iṣyante rāśiś cānekadravyasamūhātmaka iti dravyato vidyamānasya O rāśitvam asaṃbhāvayan pṛcchati yadi rāśyarthaḥ skandhārtha iti rāsipudgalavad iti yathānekadhānyā+didravyasamūhatvād rāśiḥ prajñaptito O na dravyataḥ dhānyādyapohe tadagrahāt tathā

rūpādiskandhasamūha eva pudgalo na dravyataḥ va hy aṅgasaṃbhārāt saṃjñā ratha iti

A27b

1 smṛtā tathā skandhān upādāya savṛtyā satva ucyate ity āgamaḥ evam ātītānāgatādidravyasamudāyātmaOkatvāt prajñaptisantaḥ skandhāḥ prāpnuvanti tac ca neṣṭam ity ataḥ skandhārtho vaktavyaḥ nekasyāpi paramāṇo skandha[.. .. ..]ko pi hi paramāṇuḥ skandha ○ ucyate anyathā hi nisvabhāvatvā skandhānāṃ āyatanadhātuvan na dharmmāṇāṃ svabhāvasaṅgrahaḥ skandhaiḥ syān na hi prajñaptisato sti

2 svabhāvaḥ evan tarhīdam anyad virudhyate na hi tarhi rāśyarthaḥ skandhārtha ityādi rāśyupādānāny atrārtho na rāśir evārthasya dravyaOparyāyatvād rāśeś cādravyatvād ity ācāryasaṅghabhadra ekasyāpi vā paramāṇos tryadhvasaṃgrahād buddhyabhisaṃkṣepeṇa rāśitvopapatti+r iOti na prajñaptisantaḥ skandhā iti sa evāha | evam api sūttravirodhaḥ tat sarvva+m aikadhyam abhisaṃkṣipya rūpaskandha iti saṃkhyā gacchatīti vacanā

3 d ācāryāryadāsas tv āha | parasparāpekṣayā dravyaṃ dravyam attra rāśiḥ yattra tv aikasya + nāsti rāśitvaṃ tatrāpekṣābhāvāt* kathaṃ anyaOthānityaduḥkhaśuṇyānātmānaḥ praheyāḥ parijñeyāḥ pudgalaprajñapteś copādānaskandhā bhaveyuḥ dravyasatāṃ hy āyatanadhātūnām ete ○ dharmmāḥ na prajñaptisataḥ pudgalasya nāmamāttratvād iti evan tarhi ghaṭapaṭādayo pi dravyasantaḥ prasajyante tathāpi hi dravyaṃ dravya

4 parasparāpekṣayā ghaṭaḥ paṭo veti śakyate vaktuṃ yāvanti ca rūpādidravyāṇi tāvantaḥ skandhāḥ prāpnuvanti e[..]ṃ ca yad uktaṃ tat sarvvam ekaOdhyam abhisaṃkṣipya rūpaskandha iti saṃkhyāṃ

gacchatīti tad virudhyate sa āha na prāpnuvanti parasparāpekṣayā skandha iti bahūnāṃ saṃjñānāṃ tadyathā bahūnīti tāny eva hi tāni bahūnīOti saṃkhyāyante na caikaśa ity eṣa dṛṣṭāntaḥ viṣamo yam upanyāsaḥ tattra hi sarvvāṇy eva bahūni na pratyekaṃ

5 nn atītādidravyāṇi skandha iti nāsti sāmyaṃ atha teṣv api samasteṣv eva skandhaprajñaptir evaṃ māṣarāśivat prajñaptisantaḥ skandhā iOti siddhaṃ śarīram apy anityato duḥkhato nātmataḥ śūṇyataś ca pratyavekṣyam ity uktaṃ na ca tan na prajñaptitaḥ tathā satvānām apy anityatoktā yām eva O prathamāṃ rātriṃ garbhe vasati mānavaḥ aviṣṭhitaḥ sa vrajati gacchaṃś ca na nivarttate | na ca satvo dravyato stīti pratyupasthitavineya avi

6 śeṣāpekṣābhi buddhānāṃ bhagavatāṃ dharmmadeśaneti skandhānām apy anityatānirddeśo na nirdhyate dṛṣṭā ca prajñaptir api prajñaptyuOpādānaṃ vanasya vṛkṣāḥ senāyāḥ senāṅgāni ya tv atrānyalikhitaṃ tad attrāsaṃbaddha eveti na vicāritaṃ kāryabhāro-dvahanārthaḥ skandhārtha iti kāOryam eva bhāraḥ kāryabhāraḥ udvahanaṃ punas tadāyattadā tadadhīnātmalābhatety arthaḥ yo hi śarīrapradeśo bhārodvahanasamarthaḥ sa ska

7 ndha itihāpi kāryabhārodvahanārthaḥ skandhārtha iti kaś ca kasya kāryabhāraḥ sādhāraṇas tāvat paṃcānāṃ skandhānāṃ ṣaḍā-yatanaṃ yathoktaṃ O nāmarūpapratyayaṃ ṣaḍāyatanaṃ iti dvayoḥ rūpavijñānayoḥ ṣaḍāyatanapratyayaḥ sparśa iti sparśaḥ kārya-bhāro vedanāyāḥ tṛṣṇā vedanāOpratyayā tṛṣṇeti saṃskārāṇāṃ vijñānaṃ vijñānasya nāmarūpaṃ saṃskārapratyayaṃ vijñānaṃ vijñānapratyayaṃ nāmarūpam iti vacanād evam anya

8 trāpi yojyaṃ tad evam ekasyapi dravyasya skandhatvaṃ sidhyati samagrāṇāṃ pratyekaṃ kāryabhārodvahanansyāmarthyāt

pracchedārtho veti vistaraḥ ○ sahotpāde pi hi bhūtabhautikānāṃ cittacattānāṃ ca ekaikasyāpi dravyasya buddhyā śakyate pracchedaḥ karttuṃ saṃskṛtasya ca ttrayaḥ paricchedāḥ atī○to nāgato varttamānaś ceti dravyataḥ skandhā na prajñaptitaḥ tad aitat sūttram iti vistaraḥ ācāryasaṅghabhadra āha | āyatanadhātvartho py u

9 tsūttro [..] ca parigṛhyate skandhārthas tusūttro neṣyata iti kāttra yuktir iyam attra yuktir āyatanadhātvartho sūttre noktāv iti na ta[..] sū○ttre virodho sti skandhārthas tu sūttre bhagavataivokta iti na tadvirodhenānyaḥ śakyate pratipattuṃ sūttraṃ ca rāśyartham evāha tat sarvvam ekadhyam abhisaṃ○kṣipyeti vacanād ekadhaivaikadhyaṃ na śakyam evaṃ vijñātuṃ kāryakārodvahanārtthena pracchedārtthena vā skandha iti prasaṃgena skandhānāṃ praprajñaptisatvaṃ

10 nivarttayitukāma āha | rūpīṇy api tarhy āyatanānīti vistaraḥ apratighāyatanapratiṣedhedhena daśāpi gṛhyante bahūnāṃ cakṣurā○diparamāṇūnāṃm āyadvārabhāvād iti prajñaptiskandhe kāraṇam āha | saṃcitāśrayālaṃbanatvāt paṃcānāṃ paṃcānāṃ vijñānakāyānāṃ saṃcitā eva ○ bahavaś cakṣurindriyaparamāṇavo varṇṇā parimāṇavaś ca cakṣurvvijñānasya sasaṃprayogasyāśrayālaṃ banabhāvenāyadvārībhyanti evaṃ yā

11 vat kāyāyatanaṃ sprasṭavyāyatanaṃ cā taś cānekadravyasamūhatvāt prajñaptisatvaṃcakṣurādyāyatanānām iti naikaśaḥ samagrāṇāṃ kāraṇabhā○vād iti yad uktaṃ babūnām āyadvārabhāvād ity etan nābhyupagamyate | yasmād ekaśaḥ pratyekaṃ samagrāḥ sarvve pi karaṇībhavanti pratiparamā○ṇvāśṛtatvāt pratiparamāṇvālaṃbanatvāc ca cakṣurādivijñānānāṃ atha manyase kasmāt saṃcitā evāśrayas saṃcitā evālaṃbanam iti

12 sahakārisāpekṣāṇāṃ samagrāṇāṃ samagrāṇāṃ kā [.. .. ..]○vāt syāt sati .. .. evāneka[.. .]ya samūhatvaṃn nāsti vi .. rttate sāpekṣa sa [.. .. ..]ṃ [.. .. .. .]ī [..] sāpekṣe [.. .]arū○pyāyatanavad ity asyottaram āha viṣayasahakāri[.. .. .. ..]raḥ yadi sahakārisāpekṣāṇāṃ kāraṇa

A28a

1 kāraṇabhāvād indriyaparamāṇūnāṃ pratyekam ātyatanatvaṃ ca neṣyate evaṃ cakṣurādīndriyaṁ rūpādibhyaḥ pṛthagāyatanan na prāpnoti kiṃ kāraṇaṃ viṣa○yasahakāritvād ity anapekṣya viṣayaṃ kevalam indriya nāyadvāraṃ cittacaittānāṃ bhavati na ca te cakṣurādīndriyaṃ rūpādibhyo na pṛthagāyatanaṃ dvādaśāya○tanānīti sūttrād evaṃ pratyekaṃ cakṣurādiparamāṇavo py āyatanaṃ iti vijñāyaṃte kiṃ punaḥ kāraṇaṃ cakṣurādiparamāṇubhyo viṣayapara

2 māṇavaḥ sahakāriṇo pi pṛthakkṛtāḥ na te sahakāritvād ekīkṛtāḥ kiṃ tarhi jātigocaravijñānasāmānyād viṣayaparamāṇavas tu bhinnajāti○yo na caiṣāṃ gocaro vidyate sarvvanīlādirūpavijñānotpattau cakṣurindriya-paramāṇūnāṃ sāmā+nyakāraṇatvān na caivaṃ nīlādiparamāṇava iti nai○kīkṛtāḥ evam anyattrāpi veditavyaṃ + vibhāṣāyāṃ tūcyata iti atha nena skandhāḥ prajñaptisanta iti darśayati + kā punar iyaṃ skandhaprajñaptyapekṣā

3 nāma atītādīnām ekadhyābhibhisaṃkṣepāpekṣā pekṣitur aṃtaḥ-karaṇavṛttis tayā hi te pekṣayā skandhā ity ucyante na vināpekṣayā rāśivad e○kībhāvo taś ca samudāyī samudāyasya vyapadiśyata iti paramāṇur ekasya skandhasya pradeśa ity āha atha vā ska-ndhaprajñaptim apekṣata iti skandhā iti ○ prajñaptim apekṣate prajña-

ptisantaḥ skandhā ity apekṣate manyata ity anye paramāṇur ekasya dhātor iti daśānāṃ rūpiṇām anyatamasya ekasyā

4 yatanasyeti rūpinām evānyatamasya ekasya skandhasyeti paṃcānāṃ skandhānāṃ rūpaskandhasya bhāgāvayavo dravyaparamāṇu+m adhikṛtya na ○ hi prajñaptyapekṣaṇe pradeśini vṛttaḥ śabdaḥ pradeśa upacaryate atha nāpekṣate skandhaprajñaptiṃ sa āheti vistaraḥ katham ayaṃ kāmacāro labhyata ity a○ta āha bhavati hi pradeśe pi pradeśivad upacāro vyavahāraḥ tattra pradeśaḥ paramāṇuḥ pradeśiṇi rūpiṇāṃm anyatamo dhātvāyatanaskandhānāṃ

5 attraiva lokaprasiddhaṃ nidarśanam āha yathā paṭaikadeśa iti vistaraḥ kambalādidāhapratiṣedhavivakṣāyāṃ adāhapratiṣedhavivakṣā○yāṃ vā paṭaikadeśādāhe paṭadāhābhidhānaṃ na tu kṛtsnaikadeśadāhavivakṣāyāṃ evam ihāpi skandhāntarapratiṣedhā○vivakṣāyām askandhapratiṣedhavivakṣāyāṃ vā skandhapradeśe skandhopacāraḥ pradeśapradeśitvayor aprādhānyāt* skandhāyatanadhātuṣu dharmmābhedād vacanābhede prayoja

6 napraśnaḥ kimarthaṃ punar bhagavān iti vistaraḥ durjñānaḥ saugato bhāvas tarkkatas tv evaṃ dṛśyate vineyānāṃ mohendriyarucittraidhād iti vista○ra ttraidhaśabdaḥ pratyekaṃ parisamāpyate mohattraidhād yāvad rucittraidhāt triprakāraḥ kileti kilaśabdo ttrāsūyārtho yataḥ paṃcaskandhakādiṣu skandhādideśanā○yāḥ anyat prayojanam uktaṃ ekatvakarttṛtvabhoktṛtvagrāhanirāsamukhena yathākramaṃ tisraḥ skandhādideśanāḥ ekatvādigrāhapūrvvako hi teṣv ā

7 tmagrāha iti atha vā aśīticaritasahasraprabhedasammohapratipakṣeṇa ca skandhādideśaneti kilaśabdaḥ kecit teṣu sammūḍhāḥ kathaṃ pi○ṇḍātmagrahaṇata iti kāraṇam āha | piṇḍena piṇḍasya vātmeti grahaṇataḥ atha vā caittān piṇḍato gṛhītvā paścād ātmato grahaṇād

vedanāsaṃjñāsaṃskārā ○ parasparato vibhinnalakṣaṇān apy ekatvena gṛhītvātmatvenābhiniviśa{taḥ}ty ataḥ piṇḍagrāhapūrvvakas teṣām ātmagrāha iti piṇḍagrāhaprati

8 pakṣeṇa skandhadeśanām ārabhate evaṅ hi vedanādīnāṃ bhedapradarśanād ekatvagrāhanimittāv ātmagrāho pi nivṛtto bhavati tatpūrvvakatvād i○ti kecid rūpa eveti piṃḍātmagrahaṇataḥ samūḍhā iti saṃbadhyatai tatsammohapratipakṣeṇa rūpam ekādaśadhā bhinnaṃ cittaṃ caittāś caikaikāyatana○tvena evaṅ hi piṇḍabhedāt piṇḍagrāhapūrvvaka ātmagrāho vinivarttito bhavati kecid rūpacittayoḥ saṃmūḍhā iti varttate teṣāṃ sammoha

9 vyāvarttanārthaṃ daśadhā rūpa saptadhā ca cittaṃ dhātunirddeśe bhitvā deśitaṃ tattra yaś caitteṣu sammūhaḥ sa mṛduprakārasammohaḥ sūkṣmatulyajā○tīyavastusammohāt* yo rūpe sa madhyaprakārasammohaḥ audārikatulyajātīyavastusammohāt* yo rūpacittayoḥ so dhimāttraprakārasa○mmohaḥ tulyātulyajātīyasūkṣmaudārikavastusammohād evam anayā skandhādideśanayā yathoktasammohānāṃ satvānāṃ piṇḍamoha

10 pūrvvakaṃ satkāyadarśanaṃ nivarttate tatpūrvvakāś ca kleśāḥ prahīyantaitiindriyāṇyapiṭṛvidhānīti attrapunarindriyāṇiśra○ddhādīni na hi skandhadeśanayā mṛdumadhyendriyau dhātvāyatanaprabhedaṃ pratipadyete na mṛdvindriya āyatanadeśanayā dhātuprabhedam atas ta○danugrahārtham āyatanadhātudeśanās tīkṣṇamadhyendriya utuskandhadeśanayā ca āyatanadhātubhedaṃ dhātubhedaṃ ca śaknutaḥ pratipattum iti

11 tadartham āyatanadeśanā dhātudeśanā ca vyarthā syād anyathā vā asaṃ+pratyaya eva tathāgate syāt* ○ tasmāt tīkṣṇendriyaṃ pudgalam adhikṛtya skandhadeśanā madhyendriyam āyatanadeśanā

mṛdvindriyaṃ dhātudeśanety evaṃ hi sarvveṣām upakāraḥ ○ kṛto bhavatīti rucir a+pi ttrividheti rucir adhimuktir anyathādhimuktānām anyathā dharmmadeśanā kevalam asampratyayanimi

12 ttam eveti vineyādhimokṣabhedāt* tṛdhā skanddhādimukhena deśa○nā sarvvā py eṣā dharmmapravicayārthaṃ na hi dharmma-pravicayam antareṇa kleśaprahāṇam astīti prāg eva vijñāpitaṃ skandhadeśanāprayojanaṅ hi ○ yad uktaṃ tad anyacaitta+pṛthak skandhīkaraṇe pi na virudhyate | ato ttra vaktavyaṃ kiṃ punaḻ kāraṇam iti vistaraḥ kāmyanta + iti kāmāḥ |

A28b

1 rūpādayo viṣayās teṣv a○dhyavasānaṃ chandarāgaḥ dṛṣṭayaḥ satkāyadṛṣṭyādi py adhyavasānam chandarāga eva pūrvvaṃ prāyeṇa gṛhipakṣasyottaraṃ prāyeṇa pravrajitapa○kṣasyety evaṃm hy uktaṃ

2 sūttre kāmarāgādhyavasānavinibandhaparigardhasaṃrāgaheto○r gṛ-hiṇo gṛhibhiḥ sārddhaṃ vivadante vivādam āpadyanta iti pradhāna-grahaṇam avidyādīnām api taddhetutvāt* vedanāsvādavaśād iti vedanai○vāsvādo vedanāsvādaḥ āsvādyata iti kṛ+tvā sā hi madhurara-sasaṃsthānīyatvād āsvādyate tadvaśāt kāmān abhiṣvajante cchandarā

3 geṇa atha vā vedanāyām āsvādo vedanāsvādas tattṛṣṇā tadvaśād vedanopakaraṇaṃ kāmān abhiṣvajante dhyava-syanti viparītasaṃjñāva○śāc ceti adharmme dharmmasaṃjñinaḥ anātmādiṣu cātmādisaṃjñinas tās tāḥ śīlavrataparāmarśasatkā-yāntagrāhadṛṣṭyādikāḥ dṛṣṭīr abhiṣva○jante yadā satyām api saṃjñāyāṃ dṛṣṭasatyānāṃ na dṛṣṭyabhiṣvaṅgo sti viparyayābhāvād ato yatkṛta eva viparyayaḥ saṃjñayās tad eva

4 dṛṣṭyabhiṣvaṅgakāraṇaṃ tadbhāvābhāvābhyāṃ tadbhāvābhāvān naivaṃ vijñāyate na hi viparītāvabodhahetur avidyā dṛṣṭyabhiṣvaṃge kāraṇaṃ ○ asaṃprakhyānātmatayā pracchādanākāratvāt* yā tu tatsaṃsarggiṇī nimittodgrahākārā + saṃjñā sā kāraṇam a○yathāsaṃjñā sā kāraṇam ayathāsaṃjñānād āha ca | kaluṣayati yadva salilaṃ paṃkanimagno muhuḥ sphuran matsaḥ tadvad avidyānugatā saṃjñi vidyāṃ vidūṣaya

5 tīty ato nyāyyam etad viparītasaṃjñāvaśāc ca dṛṣṭir abhiṣvajata iti vedanāgṛddho vedanāsaktaḥ viparītasaṃjño viparīta○nimittodgrahaṇāt tattra vedanāgṛddhas tṛṣṇācaritaḥ saṃsarati viparyayastasaṃjño dṛṣṭicaritaḥ vedanāgṛddha eva ca viparyastasaṃjñaś catu○rbhir vviparyāsaiḥ pratisandhikāle saṃsarati yathoktaṃ viparyastamatir yāti gatideśaṃ riraṃsayeti attra ca saṃsārakāraṇaṃ kāra

6 ṇabhāvād evam uktaṃ sākṣāt tu gṛddhis tṛṣṇā ca viparyayayor eva kāraṇatvaṃ na buddhānām abuddhipūrvvikā dharmmadeśanā na cā○ttrāviṣkṛ+to bhiprāya ity atha kasmād asaṃskṛtam ityādipraśnaḥ skandheṣv asaṃskṛtaṃ noktaṃ asaṃskṛtaṅ hi skandheṣūcyamānam eṣv evāntarbhā○vyeta etadvyatirekeṇa vānyaḥ ṣaṣṭho vyavasthāpyeta sa cāpy upādānaskandheṣu skandheṣu vātarīyeta sarvvathāpi na yujya+te |

7 kiṃ kāraṇam arthāyogād eṣv eva tāvat skandheṣv antarnetuṃ na śakyate tadupādānārthāyogāt tadupādānārthā○ni hi rūpavedanādīni hi rūpavedanāsaṃjñāsaṃskāravijñānāni na cāsaṃskṛtaṃ rūpādyātmakaṃ tasyātadātmakasya kathaṃ rūpādiskandhasaṃgraho yujyate ata ○ evāha | na hi tad rūpaṃ yāvad vijñānam iti etad uktaṃ bhavati na hi tad rūpyate yāvan na prativijñaptir iti pi nāpi ṣaṣṭhaḥ skandho

8 vaktuṃ śakyate rāśyarthāyogād yadi rāśyarthaḥ skandhārtho naikāṃsaṃskṛtavādinā ṣaṣṭhaḥ skandhaḥ kin neṣyate yathā hi rūpā-

dayo tīOtādibhedabhinnāḥ parasparasaṃsparśanirapekṣāḥ buddhyābhisaṃkṣiptāḥ skandhavācyā bhavanti evam asaṃskṛtam api buddhyabhisaṃkṣepāpekṣayā ○ skandha iti kiṃ virudhyate eta+d virudhyate rāśikaraṇaṃ pradeśaniṣkarṣeṇa vā syād adhvaniṣkarṣeṇa vā na cobhayathāpy aprade

9 śānadhvapatite saṃskṛte sambhavatīti ata evāha na cāsaṃskṛtam atītādibhedabhinnasya skandhavyavasthāne tadvad antalakṣaṇaOsyāsaṃskṛtasya skandhoktir na yujyate ubhayathāskandhanirddeśaprayojanābhāvāc ca nobhayathāpy asaṃskṛtaṃ skandheṣūktaṃ saṃkleśavastuOjñāpanārtham iti vastuśabdo ttra hetuparyāyaḥ sāsravāṇāṃ saṃkleśahetutvād arthaśabdo ttra prayojanavācī saṃkleśavyavadāna

10 vastujñāpanārtham iti sāsravāṇāṃ saṃkleśahetutvād anāsrāvāṇāṃ vyavadānahetutvān na cobhayathāpy asaṃskṛtaṃ kleśānanuśayanā{ktavva}Ona saṃkleśavastv amārggatvān avyavadānavastv asaṃskṛtatvād eva nobhayavastv ity apare vyavadānahetutvād eva na saṃkleśavastu na saṃkleśavyavaOdānavastv ity anye attra ca vyavadāyate aneneti vyavadānaṃ mārggo bhipretaḥ evan tu prati+saṃkhyānirodhasyaivobhayābhāva ukto

11 na sarvvasyāsaṃskṛtasyeti cintyam etat* yathā ghaṭoparamo ghanirodho na ghaṭaḥ evaṃ skandhoparamaḥ skandhanirodho saṃskṛOto na skandha ākāśaṃ tv ekatvād eva na skandha iti teṣāṃ dhātvāyatanoparamo pi na dhātur āyatanaṃ ceti prasajyate na prasajyate na hy āOyatanadhātvātmaka eva āyatanadhātūparamo yujyate naitad evaṃ sāsravaskandhavat sāsravāṇāṃ dhātvāyatanānām api

12 nirodho bhavaty eveti tadavasthaḥ prasaṅgaḥ apara āha | nātra prahāṇaṃ skandhoparamo ○ bhipretaḥ ākāśāt pratisaṃkhyānirodhayor aprahāṇātmakatvāt kiṃ tarhi yattra skandhalakṣaṇaṃ nāsti ta

skandhebhya uparatam evaṃ cāsaṃskṛOtattrayam api skandhoparamo yujyata ity aviruddhaṃ ślokārthena

A29a

1 evaṃ ghaṭoparame pi vācyaṃ uktaḥ skandhānām anyaḭ prakāra iti āyatanadhātubhyaḥ prakārāntareṇābhidhānā saṃkleśādivastutayā O vā kramād anyaḥ svabhāvāyatanadhātuvyavasthādika idānīṃ tu kramo viśiṣyate sa vaktavyaḥ buddhipūrvvatvād buddhānāṃ vākpravṛtteḥ ata āha kraOmaḥ punar yathaudārikasaṃkleśa ityādi yathaudārika yathāsaṃkleśaṃ bhājanādyarthena dhātutaś ca rūpaṅ hi sapratighatvād audāri

2 kam iti sthūlaṃ paṃcavijñānāśrayatvāt ṣaḍvijñānakāyaviṣayatvāc caudārikam ity apare pracāraudārikayeti vigrahābhāve pi O pracāraḥ bhūmiparicchedataḥ sukhataralakṣyapravṛttatvād ata evāha ttathā hi vyapadiśantīti vistaraḥ dvābhyām audārikatarā saṃjñeti tatkāOryasya sukhataropalakṣyatvāt saṃjñā hi strīpuruṣādinimittodgrāhikā vijñānāt saṃskārā iti rāgādisamudācārasuviṣpaṣṭā

3 vagamā+d abhisaṃskāralakṣaṇatayā sukhī syān na duḫkhītyādipravṛttisūpalakṣyatvād ity anye sarvvasūkṣmatvād ante vijñānaṃ viOneyānāṃ pratipattyanuguṇātvāt* yathaudārikaṃ kramaḥ yathāsaṃkleśaṃ anyonya rūpābhirāmā iti parasparavarṇṇasaṃsthānaśabdaḥgandharasaOspraṣṭavyābhiṣvaktā ity arthaḥ na tathā ekarūpam api raṃjanīyaṃ strīpuruṣāṇāṃ yathānyonya rūpaṃ evaṃ yāvat sparśa iti vistareṇa sū

4 ttraṃ te ca vedanāsvādagardhāt paraspararūpābhirāmāḥ vedanām āsvādayato yā tatsaṃyogāviyogā tṛṣṇā sā tadgaOrdhaḥ vedanāsvādā vedanāgardhā cety apare saktito bhinandanataś cet* prāptāprāptatvād

vedanāyāḥ saṃjñāviparyāsāt* duḥkhe suOkham iti saṃjñāviparyāsa sukhāpi vedanā saṃskāraviparinṇāmaduḥkhatābhyāṃ duḥkheveti tadviparyāsaḥ kleśair iti anitya

5 duḥkhāsucyanātmasukleśavibhrāmitoviparyastasaṃjñobhavaticittaṃ ca tatsaṃkleśaiḥ saṃkliṣṭaṃ paunarbhavikavijñānaOsaṃbandhāt kleśāveśa ity ante vijñānam ukta ity anye tatra saṃkleśo yadarthaṃ yathā yaś ca yasya ca saṃkleśas tat pradarśanārthaṃ yathāsaṃkleOśaṃ kramābhidhānaṃ bhājanādyarthena veti vistaraḥ bhājanaṃ rūpaṃ vedanābhojanāśrayatvād vedanā bhojanam āsvādyatvāt satvā

6 khyasya piṃḍānugrahopaghātabhāvād ity anye | vyajyate neneti vyaṃjanaṃ saṃjñā tayā hīṣṭāniṣṭanimittodgrahaṇena vedanā vyajya+te O viparītasaṃjñāvaśena vā dvadanāsvā+dābhilāṣāt saṃjñā vyaṃjanaṃ animittrodāsīnasukhādinimittodgrahaṇasaṃkleśād ity apare karttṛbhūtāḥ O saṃskārāḥ tadvaśeneṣṭāniṣṭavipākābhinirvṛtteḥ bhoktṛvad vijñānam upalabdhitvāt tattrātmagrāhā+d ity apare satva-dravyaprādhānyā tatpu

7 rojavatvāc ca vedanādīnām ity anye satvendriyaviṣayarūpa-sadbhāvāt kāmaguṇarūpaprabhāvitaḥ kāmadhātuḥ vedanāpra-bhāvitāOni dhyānāni vedanābhedena ttadbhet tathā hi pūrvvayoḥ samāpattidhyānayoḥ saumanasyam uttarayoḥ sukhopekṣa upa-pattidhyāneṣu tu saumanasyaOsukhopekṣā upekṣāsumanaskate sukhopekṣe upekṣā ca vido dhyānopapattiṣu sarvvasaṃskāraprativiśi ṣṭavedayitopalabdheḥ

8 vedanāprabhāvito rūpadhātur ity apare | saṃjñāprabhāvitās traya ārūpyā iti tannimittasya tattra vyaktatvāt saṃjñāpradhānāḥ upeOkṣāsāmānye vyavacchedābhāvān na tatpradhānā aṃgābhāvenaṃ nākāśādisaṃjñābhir anyonyavyavacchedāt saṃjñāprabhāvitā ity

apare | saṃskāraprabhāOvitaṃ bhavāgraṃ taccetanāyāḥ sarvva-mahāphalatvāt prabhāvito hi vyakto gamita ity arthaḥ | yattra hi yat pradhānaṃ tad eva tattropalakṣaṇīkṛtaṃ

9 etāḥ vijñānasthitaya iti rūpopagaḻ kāmadhātuḥ vedanopagā rūpadhātuḥ saṃjñopagās traya ārūpyāḥ saṃskāropagā bhavāgraṃ O tāsu ca pratiṣṭhitaṃ vijñānam iti tattṛṣṇāstabhasāmarthyāt* kṣettrabījasaṃdarśanārtham iti pūrvvaṃ kṣettraṃ paścād bījaṃ kṣettrakramasaṃdarśanārthaṃ yaOthoktā skandhānupūrvvī ata eva yathaudārikādibhiḥ kāraṇaiḥ paṃca skandhā nālpīyāṃso na bhūyāṃsaḥ yad uktaṃ krama

10 kāraṇād iti tatsaṃbandhanārtham āha | ata eva kramakāraṇād iti vistaraḥ tadvaOśenaiva hītyādi katham iti viṣayyāśrayabhāvena prādhānyād viṣayitantraṅ hi viṣayavyavasthānam āśrayatantraṃ cāśṛtavyavasthānam iti ṣaOṇṇām indriyāṇāṃ prāk paṃca cakṣurādīni kiṃ kāraṇaṃ vārttamānārthyāt*

A29b

1 varttamāno viṣaya eṣām iti varttamānārthāni tadbhāvo varttamānārthyaṃ atyavadhānāt pratyutpannam antikam iti tadviṣayāṇi pūrvvam uktāni manas tu kiṃcid vaOrttamānaviṣayaṃ yathā paracittajñānaṃ kiṃci tryadhvānadhvaviṣayaṃ tattrātītaviṣayaṃ pūrvvanivāsānusmṛtivijñānaṃ kiṃcid anāgataviṣayaṃ yathābhilaṣikaṃ O kiṃci tryadhvaviṣayaṃ yathā sarvvasaṃskārā anityā iti kiṃcid anadhvaviṣayaṃ yathā nirodhālaṃbanaṃ kiṃci tryadhvānadhvaviṣayaṃ yathā sarvvadharmmāḥ

2 anātmāna ity aniyamān manaḥ paścād uktaṃ bhautikārthyāc catuṣṭayaṃ iti pūrvvoktāt sparśanaṃ hitvā asya hi bhautikam eva

viṣayo nya bhūtāny api ○ tasya tv aniyato viṣaya iti catuṣṭayāt paścād uktaṃ apāptasyaiva jihvābhaujyasya gandhagrahaṇād iti yadi bhojyapiṇḍāśraya eva ghrāṇena gandho gṛhyate ○ ghrāṇasya prāptakāritvaṃ bādhyate kecid āhur bhojyasaṃsarggī vāyur āśu grahaṇaṃ prāptnoti tajjātīyatvāt tu vāyusanni+śrito

3 gandho bhojyasyety ucyate svabhūtacatuṣkāśṛta eva gandho bhojyamahābhūtāni niśṛtya cchāyeva vṛkṣaṃ prastāreṇa pravarttate tasya grahaṇa○m ity anye kuta punar aṣṭadravyake paramāṇau yattra gaṃdhas tattra varṇṇasyāgrahaṇaṃm anudrekāc chāyālokayor iva spaṣṭavyasyeti māṇavad avasthāyittra○yāṇām adhiṣṭhānavaśāc chrottraghrāṇayor yathāsthānaṃ kramaḥ + syāt* manaḥ stāny eva niśṛtam iti paṃcavijñānakāyālakṣaṇaṃ manovijñā

4 nakāyalakṣaṇaṃ tu hṛdayaṃ ṣaḍprakāram api caitad arūpitvād adeśasthaṃ anye punar āhuḥ prāk paṃcapūrvvaṃ tadvṛtteḥ paṃcānāṃ dūravṛttimat* ○ ttrayāṇāṃ puṭataraṃ yat tadyathāsthānaṃ kramo tha vā cakṣurādīnāṃ pūrvvaṃ vṛtti svaviṣayeṣu paścān manasas teṣv iti pūrvvam uktāni teṣāṃ punar vṛtti+vijñānā○śrayabhāvopapagamanaṃ viṣayagrahaṇaṃ cakṣuḥśrottraṅ hi dūraviṣayaṃ tat pūrvvam uktaṃ tābhyām api cakṣuṣo dūratare vṛttiḥ trayāṇāṃ punaḥ

5 ghrāṇajihvākāyānāṃ yad yat paṭutaraṃ yathā hi ghrāṇena sūṅṣma-gandha upalabhyate + naivaṃ jihvayā rasaḥ yathā ca raso naivaṃ kāyena ○ śītoṣṇe iti yadi cakṣurādyanubhūteṣv eva rūpādiṣu manovijñānapravṛttiḥ kathaṃ suptānāṃ rūpādiviṣayagrahaṇaṃ pūrvvānubhūtasmaraṇaṃ ○ tad ity eke anyathā vā jātyaṃdho pi rūpam upalabheta na svapne nusmaraṇam eva jāgrata evedaṃtayā rūpādigrahaṇāt* svapne pi cānubhū

6 tapūrvvam asupteneva smaryate nedaṃtayā viṣayaparicchedena na cānubhūtam eva svapna upalabhyate tad api jātyantareṣv anubhūtam iti ○ ced evaṃ tarhi jātyaṃdhasyāpi svapne rūpopalabdhiprasaṅgaḥ jātyantarānubhūtatvād andhaś ca svapne rūpaṃ na paśyatīty asiddham etat tasmād anubhūtapū○rvvasyāpy upalabdhiḥ svapna ity anye saṃbhavaṃ prati śāstra uktaṃ cakṣurvvijñānādyanubhūtāni mano-vijñānena viñeyānīti yathaivaṃ ca

7 tāvad uktaṃ na cāvaśyam eva paṃcānāṃ parasparāntaram api saṃmukhībhāvād iti yān vā rūpādīn viṣayān asupta upala-bhate tada○bhidhāyai tac hāstravacanam iti tac ca rūpaṃ sani-darśanam accham anāvaraṇakṛd ākāśadhātuvad iti yadi tad rūpaṃ hastyaśvaparvvatādyākāraṃ tad accha○m anāvaraṇa-kṛd vā tadākārasya tathādarśanād eva tat tadākāraṃ evam api svapnāntikarūpānālaṃbanatvād asadālaṃbanaṃ tajñānaṃ

8 prāpnoti attra tu vicāryamāṇety ata eva kathā visaratīty alaṃ prasaṅgena prastutam evārabhyate indriyārthās ta eveṣṭā daśā○yatanadhātava ity attra daśa rūpīṇy āyatanāni rūpaskandhasvabhāvāny uktāni dharmmā-ṇāṃ pravicayam antareṇa nāstīty attrāpi sarvvāyatanānāṃ dha○rmma-svābhāvyam uktam ataḥ praśnaḥ kiṃ punaḫ kāraṇam ityādi ekaṃ rūpāyatanam ucyate rūpātmakatvād viśeṣe nānye pi śabdā+dyā

9 yatanavad vā idam api nānyathocyate anyad vā rūpāyatanatvena nocyata i+ti kim attra kāraṇaṃ evaṃ dharmmāyatane pi vakta○vyaṃ āha | viśeṣaṇārtham ityādi rūpadharmmatvenāviśiṣṭānāṃ pratyekam āyatanatvajñāpanaṃ viśeṣaṇaṃ kiṃ punas tadviśeṣasaṃjñāḥ yadi hi ○ rūpātmakatvād tādṛśāpi rūpāyatanānīty ucyeran* na cakṣurādīnāṃ rūpādīnāṃ ca pratyekaṃ viṣayiviṣayabhāvo gamyeta |

10 tadavagamāc ca pratyekam eṣām āyatanatvaṃ na jñāpitaṃ syāt* tadarthamekaṃrūpāyatanamityuktvārūpātmaOkatvādviśēṣepiśabdādīnām āyatanavyavasthānyanāmabhiḥ kṛtāḥ rūpasyāpy anyāyatanavyavacchedārthaṃ nāmāntaraṃ kriyete | sāmānyena ○ rūpānāmaivānyebhyo vyavacchinnaṃ kāraṇahetuvad ity anarthakaṃ viśeṣasaṃjñākaraṇa

A30a

1 ataevāhacakṣurādibhiścaviśeṣitairitivistaraḥathavārūpāyatanasyaiva prādhānyāt sāmānyayā rūpasaṃjñayā nirddeśaḥ kriyate nānyeOṣāṃ rūpātmakatve py apradhānyāt* śeṣebhyaḥ prādhānyāpradarśanārtham āha | tad dhi sapratighatvād iti vistaraḥ asparśatvāt kathaṃ rūpāyatanaṃ pāṇyādisaṃspaOrśaiḥ spṛśyate nocyate tad eva spṛśyata ity api tu tadāśrayabhūteṣu pāṇyādisaṃsparsād vipariṇāmato rūpyamāṇeṣu tad api rūpyate

2 svāśrayeṇaikayogakṣematvāt spṛṣṭaṃ rūpyata ity ucyate atha vā tad api sapratighatvāt pāṇyādīnāṃ saṃsparśaiḥ saṃśleṣaiḥ spṛṣṭaṃ prāptaṃ ○ rūpyate pratihanyate idam iti rūpavastumāttranirūpaṇam ihety āśrayasthanirūpaṇaṃ atha vā dvividhaiva rūpaṇā pratigharūpaṇā pradeśarūpaṇā ca idam ihety āsannadeśastharūpaOṇā amuttreti viprakṛṣṭadeśastharūpaṇā tad evaṃ rūpaṇā nirūpaṇāc ca rūpāyatanam eva pradhānaṃ

3 anyattra nirūpaṇābhāvād aprādhānyaṃ cakṣurādayo hy anumānagrāhyatvād ihāmutreti sākṣān nirūpayituṃ na śakyante gandharasaspraṣṭaOvyāyatanāni prāpya grāhyatvāc chabdāyatanasya digdeśanirūpaṇapradeśarūpaṇāc cam asti pradeśanirūpaṇan nāstīti lokapratipādanārthaṃ ca ○ bhagavato dharmmadeśanā loke pi ca tad

rūpam iti pratītan na hi śāstravido pi śabdādīnāṃ na rūpatvaṃ pratipadyante bahudharmmāgrasaṃgrahā

4 d iti bahūnāṃ hy attra dharmasaṃjñakānām eva dharmmāṇāṃ saṃgrahaḥ dharmmavicayasaṃbodhyaṅgajñānānusmṛtiprasādasmṛtyupasthānapratisaOmviccharaṇaratnaprabhṛtīnāṃ bahūnāṃ cāttra vedanādīnāṃ iti vedanāsaṃjñāsaṃskārāṇām asaṃskṛtānām avijñapteś ca saṃgrahas teṣāṃ kathaṃ sāmāOnyābhidhānaṃ dharmmaśabdam antareṇa grahaṇaṃ syāt kuśalanityatvāt sarvvasahetukaduḥkhopaśamātmakatvād vā gradharmmasaṃgrahāc ca dharmmāya

5 tanasya pradhānyaṃ darśayati māṅsadivkāryaprajñācakṣustrayagocaratvā+d iti tatra māṃsacakṣu rūpaṇāḍ ekaṃ rūpāyatanam uktam iOti anyāny apīti vistaraḥ sūttrāntaroktānāṃ skandhāyatanadhātūnāṃ yady eṣv eva saṅgrahaḥ evaṃ saty ucyatāṃ + kasya kva saṃgraha iti atha vyatiOreka ekam api yad uktaṃ saṃskṛtānāṃ sāsravāṇāṃ sarvvadharmmāṇāṃ ca skandhair upādānaskandhair āyatanadhātubhiś ca saṅgraha iti tad virudhyate

6 sūttrāntaroktānāṃ skandhādīnām eṣv anantarbhāve kiṃ syāt pravacanasaṃvyavahāreṣu sammohaḥ syā+d atas tannivṛtyartham iha saṃgraha ucyaOte vācaḥ sabdasvābhāvyād rūpaskandhasaṅgrahaḥ nāmno viprayuktasaṃskārasvabhāvatvāt saṃskāraskandhasaṇgrahaḥ vacanaṅ hi vāg iti prasiddhe nāmnas tu O kathaṃ buddhavacanatvaṃ ucyate smin santīti vacanam ato nāsti virodhaḥ arthaprabhāvitatvād vā buddhavacanasya nāmnaś cārthadyotakatvān nāmā

7 tmakaṃ buddhavacanam iti varṇṇayanti nāma cātra nidarśanamāttraṃ nāmapadavyaṃjanakāyātmakatvād buddhavaca[..]sya tattra paramārthasaṃvṛtiOsatsvarūpadyotakaṃ nāma rūpaṃ ghaṭo nityaṃ mānuṣyam iti nirākāṃkṣaṃ padaṃ yena kriyākālaguṇaviśeṣa-

sambandhāḥ gamyante tadyathā devadaOtta gām abhyāja kṛṣṇām iti vyaṃjanam akṣarādikaṃ skandhādīnāṃ kathaikaśeti skandhān ārabhya yā deśanā sa eko dharmmaskandhaḥ evam āyatana

8 dhātupratītyasamutpādādiṣv api vācyaṃ ādiśabdena kuśalākuśalak armmapathasaṃgrahavastvādi saṃbadhyate caritapratipakṣaOs tv iti vistaraḥ iyaṃ kilasthāpanā satvānām aśītiś caritasahasrāṇi rāga-dveṣamohāsminmānadṛṣṭivitarkkādibhedena teṣāṃ praOtipakṣeṇa bhagavatāśubhāmaittrīpratītyasamutpādānityasaṃjñāśūnyatānāpāna-smṛtyādideśanā mukhenāśītidharmmaskandha

9 sahasrāṇy uktāni skandhādīnāṃ kathaikaśa ity etad eva caritapratipakṣa i+ti paryāyāntareṇoktam ity apare na hi sā kāciOt skandhadeśanā yā na kleśapratipakṣeṇeti śīlaskandho rūpaskandheneti śīlasya kāyavākkarmmasvābhāvād rūpaskandhasaṅgrahaḥ samādhipraOjñā-vimuktivimuktijñānadarśanāskandhāḥ vedanāsaṃjñāvyatiriktacitta-saṃprayuktasaṃskāralakṣaṇatvāt saṃskāraskandhena attra tu vimu

10 ktiḥ skandho nāsaṃskṛtā aṣṭāv alobhasvabhāvatvād iti ākā-śavijñānaskandhe hitvā pṛthivyādikṛtsnāny aṣṭau daśa kṛtsnāny alo-bho ṣṭāv iti vacanād aloObhasaya ca dharmmāyatanasaṃgrahād aṣṭau kṛtsnāyatanāni dharmmāyatanena saṃgṛhītāni saparivārāṇīti O vistaraḥ avijñaptirūpaṃ tattra skandhaḥ tattra vijñānaskandho mana-āya-tanena śeṣaḥ dharmmāyatanena tathābhibhvāyatanānīti tathā

11 śabdenātra alobhātmakaṃtvaṃ saparivārāṇāṃ paṃcaskandhāsvā-bhāvyaṃ manodharmmāyatanasyāntarbhāvaḥ parigṛhyate ākā-śavijñāOnānaṃtyāyatanaṃkṛtsne iti daśabhyaḻ kṛtsnāyatane-bhyo viśeṣṭe catvāri cākāśānaṃtyāyatanānī++++ti ākāśavijñānāO kiṃcanyānyanenaivasaṃjñānāsaṃjñāyatanāni anuparivarttirūpābhā-vāt* cakṣuskandhasvabhāvāni paṃcavimuktyāyatanā

12 nīti vistaraḥ triṣv ādyeṣu vimuktyāyataneṣu granthagrahaṇāc chabdāyatanam asti caturthe pi tady uOccāryoccārya cintayati paṃcasv api manodharmmāyatane sta ity atas tu parivārāṇi śabda-manodharmmāyatanaiḥ saṃgṛhītāni sūttra uktam*

A30b

1 paṃcemāni vimutyāyatanāni anuparivarttirūpābhāvāt* catuska-ndhasvabhāvāni paṃca vimuktyāyataOnānīti vistaraḥ triṣv ādyeṣu vimuktyāyataneṣu granthagrahaṇāc chabdāyatanam asti caturthe pi yady uccāryoccārya cintayati paṃcasv api manodharmmāOyatane sta ity ata saparivārāṇi manodharmmāyatanaiḥ saṃgṛhītāni sūttra uktaṃ paṃcemāni vimuktyāyatanāni katamāni paṃca

2 iha bhikṣoḥ śāstā dharmmaṃ deśayati anyatarānyataro vā vijño gurusthānīyaḥ sabrahmacārī yathā yathāsya śāstā dharmmaṃ deśayati O anyatarānyataro vā vijño gurusthānīya sabrahmacārī tathā tathā teṣv arthapratisaṃvedī ca bhavati dharmmapratisaṃvedī ca tasyārthapratisaṃvedino dharmmapratisaṃOvedinaḥ utpadyate prāmodyaṃ pramuditasya prītir jjāyate prītimanasaḫ kāyaḫ prasrabhyate | prasrabdhakā

3 yaḥ sukhaṃ vedayate | sukhitasya cittaṃ samādhīyate samā+hitacitto yathābhūtaṃ prajānāti idaṃ prathamaṃ vimuktyāyatanaṃ ‖ O yattra sthitasya bhikṣor bhikṣuṇyā vāsamāhitaṃ cittaṃ samādhīyate apa-kṣīṇā vā āsravāḥ parikṣīyante ananuprāptaṃ cottari yogakṣeOma nirvvāṇam anuprāpnoti ‖ punar aparaṃ tathaiva śāstā dharmmaṃ deśayati anyataro vā vijño gurusthānīyaḥ sabrahmacārī a

4 pi tu yathāśrutān dharmān yathoddiṣṭān yathāparyavāptān vi-stareṇa svareṇa svādhyāyaṃ karoti tathā tathā teṣu dharmme | ṣv

arthapraOtisaṃvedī ca bhavati dharmmapratisaṃvedī pūrvvavat* ‖ <idaṃ dvitīyaṃ vimuktyāyatanaṃ> (on line) ‖ punar aparaṃ tathaiva śāstā dharmmaṃ deśayati anyaOtarānyataro vā gurusthānīyaḥ sabrahmacārī nāpi yathāśrutā dharmmān yathoddiṣṭān yathāparyavāptān vistareṇa svareṇa svādhyāyaṃ

5 karoti api tu yathāśrutān dharmmān yatgoddiṣṭān yathāparyavāptān parebhyo vistarebhyo vistareṇa saṃprakāśayati yathā yathaiOtān parebhyo vistareṇa samprakāśayati tathā tathā teṣu artheṣv arthasaṃvedī bhavati dharmmapratisaṃvedī ca pūrvvavat* idaṃ tṛtīyaṃ vimuktyāyataOnaṃ ‖ punar aparaṃ pūrvvoktaṃ na karoty api tu śra yathāśrūtān yathoddiṣṭān yathāparyavāptāṃś cintayati tulayaty upaparīkṣate yathā

6 yathaināṃś cintayati tulayaty upaparīkṣate tathā tathā teṣu dharmmeṣv arthapratisaṃvedī ca bhavati dharmmapratisaṃvedī ceti pūrvvavat* | O idaṃ caturthaṃvimuktyāyatanaṃ ‖ punar aparaṃ pūrvvakaṃ na karoty apy tu bhadrakaṃ samādhinimittaṃ sādhu ca suṣṭhu ca sūdgṛhītaṃ bhavati sujuṣṭaṃ supratOividdhaṃ | yathā yathā tena bhadrakaṃ samādhinimittaṃ sādhu ca suṣṭhu ca sūdgṛhītaṃ bhavati sujuṣṭaṃ supratividdhaṃ tathā tathā teṣu dharmmeṣv artha

7 pratisaṃvedī ca bhavati dharmmapratisaṃvedī ceti pūrvvavat* ‖ idaṃ paṃcamaṃ vimuktyāyatanaṃ ‖ vimukter āyadvāraṃ dvayor āyataOnayor iti sūtre dve āyatane nirddiṣṭe kathaṃ vistaram uktvā rūpiṇaḥ saṃti satvāḥ asaṃjñino prati+saṃjñinaḥ tadyathā devā asaṃOjñisatvā idaṃ prathamam āyatanaṃ ‖ arūpiṇaḥ santi satvā sarvvaśaḥ ākiṃcanyāyatanaṃ samatikramya + naivasaṃjñānāsaṃjñāyatana

8 m upasaṃpadya viharanti tadyathā devā naivasaṃjñānāsaṃjñāyatanopagā | idaṃ dvitīyam āyatanam iti ‖ etayo dvayoOr āyatanayoḥ saṃjñisatvāḥ daśabhir āyatanaiś cyutyupapattikālayoś cittasadbhāvāt*

bahudhātuke + pi dvāṣaṣṭir ddhātavo deśiOtā iti kiyatā bhadanta paṇḍito dhātukuśalo bhavati paṇḍita nandāṣṭādaśa dhātūṃ jānāti paśyati yathābhūtaṃ cakṣurdhātuṃ rū

9 padhātuṃ cakṣurvvijñānadhātum iti vistaraḥ tattra pṛthivīdhātur abdhātus tejodhātur vvāyudhātur iti tattra caturṇṇām ādyānāṃ O spraṣṭavyadhātau saṃgrahaḥ ākāśadhātoḥ rūpadhātor vvijñānadhāto ṣaṭsu vijñānadhātuṣu punaḥ punaḥ ṣaḍ eva dhātavaḥ kāmadhātur vyāOpādadhātuḥ vihiṃsādhātuḥ naiṣkramyadhātuḥ avyāpādadhātuḥ avihiṃsādhātuś ca eṣāṃ dharmmadhātau saṃgrahaḥ nanu ca kāmadhātuḥ

10 paṃcaprakāraḥ viṅśatiprakāro vā narakapretatiryaṃco manuṣyāḥ ṣaḍdivaukasaḥ kāmadhātuḥ sanarakadvīpabhedena viṅśaOtiḥ tad evaṃ kuśalakliṣṭāvyākṛtatvād aṣṭādaśibhir api dhātu+bhiḥ saṃgṛhītaḥ ya+dy apy evam iha kāmadhātuḥ kāmarāgo bhipreta iti O na sarvvaḥ saṃgṛhītaḥ anyathā hi vyāpādadhātuṃ vihiṃsādhātuṃ ca pṛthaṅ na śrūyāt tadantarbhāvādi ‖ punaḥ ṣaḍ eva duḥkho dhātuḥ sukho

11 dhātuḥ daurmmanasyadhātuḥ saumanasyadhātuḥ upekṣādhātuḥ avidyādhātuś ca eṣām api dharmmadhātoḥ saṃgrahaḥ ‖ punaOś catvāro dhātavaḥ vedanādhātuḥ saṃjñādhātūḥ saṃskāradhātuḥ vijñānadhātuś ca trayāṇāṃ dharmmadhātau saṃgra+haḥ vijñānadhātoḥ ṣaṭsu viOjñānadhātuṣu ‖ punas trayo dhātavaḥ kāmadhātu rūpadhātur ārūpyadhātuś ca kāmadhātaur aṣṭādaśadhātusaṅgrahaḥ rūpadhātoś ca

12 turddaśadhātusaṅgrahaḥ ārūpyadhāto manovijñānadhātusaṃgrahaḥ ‖ punas trayo dhātavaḥ rūpadhātur ārūpyadhātuḥ O nirodhadhātuś ca dvayor ukta saṃgraha nirodhadhātau saṃgrahaḥ ‖ punas trayo dhātavaḥ atīto dhātur a+++nāgato dhātuḥ pratyutpaOnno dhātuḥ pratyekam eṣām aṣṭādaśadhātusaṃgrahaḥ ‖

A31a

1 punas trayo dhātavaḥ hīno dhātuḥ praṇīto dhātuḥ madhyo dhātuḥ eṣām api trayāṇām aṣṭādaśaṣu dhātuṣu yathāsaṃbhavaṃ saṃgrahaḥ ‖ ○ apare tu ttrayaḻ kuśalo dhātur akuśalo dhātur avyākṛto dhātuḥ dvayor ādyayoḥ rūpadhātau manodhātau ṣaṭsu vijñānadhātuṣu dharmmaOrmmadhātau ca saṅgrahaḥ ‖ tṛtīyasyāṣṭādaśasv api ‖ punas taryo dhātavaḥ śaikṣo dhātur aśaikṣo dhātuḥ naivaśaikṣo nāśaikṣo dhātuḥ

2 tattra śaikṣāśaikṣayor dhātvo manomanovijñānadharmmadhātuṣu saṅgrahaḥ tṛtīyasyāṣṭādaśasv api ‖ punar dvau dhātū sāsravo ○ dhātur anāsravo dhātuḥ prathamasyāṣṭādaśasu saṅgrahaḥ dvitīyaḥ manomanovijñānadharmadhātuṣu ‖ punar dvau saṃskṛto dhātuḥr asaṃskṛto dhāOtuḥ prathamasyoṣṭāsaṅgrahaḥ dvitīyasya dharmmadhātav iti ta ete catuścatvāriṅśad dhātavavaḥ aṣṭādaśa ceti samasya dvāṣa

3 ṣṭir dhātavo bhavanti dvayor lakṣaṇam anukta|m iti ākāśavijñānadhātvoḥ pṛthivīdhātvādīnāṃ tūktaṃ kharasnehoṣṇateraṇā iti ○ nanu vijñānadhātor apy uktam eva vijñānaṃ prativijñaptir iti prativijñaptilakṣaṇaviśeṣe pi cakṣurādivijñānānāṃ parasparato dhāOtutvena viśeṣa iti na vijñāyate kim attra sarvvam eva vijñānaṃ vijñānadhātur abhipretam ata viśiṣṭam iti na tv evaṃ pṛthivyādi+ṣu

4 kharatvādyaviśeṣe pṛthivyādidhātubhedo stīti ākāśasya ca lakṣaṇam uktaṃ nākāśadhātor ato na vijñāyate kim ākāśa [.]āOkāśadhātur athānya iti | ata evāha ‖ kim ākāśam evākāśadhātur iti vistaraḥ cchidram ity ucyamānaṃ kiṃ veditavyam iti ākāśadhātuvaOc chidrasyāpratīvapadārthakatvāt praśnaḥ ākāśam eva cchidram iti vipratipatter vvā ālokatamasī kileti ya cchidram ākāśadhātur ā

5 kāśadhātor api cchidra ākāśadhātus tattrāpy evam ity anavasthā paramāṇūnāṃ parasparāsaṃsparśād avaśyaṃ saṃcitasya cchidreṇa

○ bhavitvayam ity asūyārthaḥ kilaśabdaḥ nanu cāghasāmāntakam ity uktaṃ na cākāśadhātur aghaṃ satyam uktaṃ na tv attra cchidrasya kaścid viśeṣo stīti ○ vaibhāṣikavacanapradarśanārtha ity apare tamo rāttrisvabhāvaḥ āloko divasasvabhāvaḥ aghaṃ kila citasthaṃ rūpam iti atyarthaṃ ghā

6 ta iti etadvayor ddvayoḥ pādayoḥ prathamasyākāraṃ gṛhītvā dvitīyasya ca ghakāraṃ nairuktena vidhinā agham ity ucyate | ○ cayanaṃ citaṃ cite sthitaṃ citasthaṃ saṃghātastham ity arthaḥ | anyattra ghātād iti haṃti hanyate cety abhiprāyaḥ ākāśo dhātus tu hanyata eva na haṃty ○ anyasyānāvaraṇāt tasya tsāmaṃtakaṃ samaṃtato bhavam ity arthaḥ tajjātīyaṃ na tu tad eveti sāmantakaṃ rūpam iti rūpandhātvāyatana

7 skandhasvabhāvam ity arthaḥ ālokatamaḥsaṃjño varṇṇaviśeṣaḥ ākāśadhātur iti śāstre tv asya lakṣaṇaṃ nākāśavyatirikto sty ākā○śadhātur ākāśasya cādravyatvād adravyam ākāśadhātur iti sauttrāntikāḥ asty ākāśavyatiriktaḥ ākāśadhātur ity ācārya-saṅghabhadraḥ ○ evaṃ hy uktaṃ bhagavatā ākāśam arūpy anidarśanam apratighaṃ tat kinniśritaṃ bhaviṣyatvapi tv āloke saty ākāśaṃ prajñāyata iti vaca

8 nād astitvavyatirekāv ubhayoḥ suvispaṣṭam uktau rūpavairāgye trākāśadhātuprahāṇavyapadeśād uktaṅ hi bhagavato sya paṃ○cabhyā dhātubhyaś cittaṃ viraktaṃ bhavati vimuktaṃ athāsya vijñānām evāvaśiṣṭaṃ bhavatīti na cākāśasya praṇīhopadeśo nyāyyasūttrāsravāṇā○m avṛtteḥ ādhyātmikabāhyavacanāc ca ādhyātmika ākāśadhātur yas tac cakṣuḥsuṣiram iti vistaraḥ bāhyo yad ākāśam ākāśagataṃ

9 na cāsaṃkṛtam ādhyātmikabāhyam iti yujyate na hi dārṣṭāntikā ākāśālokayor ananyatvaṃ ālokasya cākāśadhātutvaṃ ○ pratipadyanta ity asthāne sūttraviniyogaḥ ākāśasya tv adravyatvaprasādhanam uttarattra neha vicāryate prahāṇavacanam api kleśapravṛ○tyabhyupagamān na viruddhyate anyathā vā bhūtaprahāṇamāttram eva vaktavyaṃ tatprahāṇād eva śeṣopādānarūpaprahāṇavad ā

10 kāśadhātor api prahāṇasiddhe ādhyātmikabāhyatvaṃ tv ādheyabhedān na virudhyate yad apy uktaṃ pṛthivyādivat puruṣaprajñaptyu○pādānāt taṃ pratītya garbhāvakrāntivacanāc ca saṃskṛtaḥ sāsravaś cākāśadhātur iti hetudvayam apy etad viruddhaṃ yathaiva saṃskṛtatvena sāsra○vatvena ca vyāptam eva ma rūpāyatanatvenāpīty alaṃ prasaṅgena vijñānadhātur vvijñānaṃ sāsravaṃ nānāsravaṃ kiṃ kāraṇaṃ yasmā

11 d ime ṣaḍ dhātava iti vistareṇa kāraṇam āha ṣaṭ khalu dhātuṃ pratītya garbhasyāvakkrāntir bhavati ṣaḍdhātur ayaṃ puruṣa iti ○ [..]sūttre vacanāt pṛthivyādhātvādivaj janmaniśrayatveneṣṭatvād vijñānadhātur api sāsrava eva janmādhyātmikāny āyatanāni tasya niśra○yāḥ na hi tair vvinā janmanaḥ pratisandhir vvidyate nuvṛttitvā ata evāha | ete hi janmanaḥ pratisandhicittād iti vistaraḥ anāsravā

12 s tu dharmmā + naivam iti janmocchedopaghātaparibhedādipravṛttat vāt* janmano janakapoṣakasaṃvardhakatvān niśraya○bhūtā ity apare janako hy attra vijñānadhātu pratisaṃdhibījatvāt poṣakāni bhūtāni tanniśrayabhāvāt saṃvardhaka ākāśadhātuḥ avakāśa○dānāt tatas sarvvadharmmāṇāṃ yathāyogaṃskandhāyatanadhātusaṃgraha idānīṃ tu dharmmapravicayānugrahārthaṃ teṣām eva prakāra

13 ś cintyate tatra dhātuṣu rūpacittaOyor vvibhajyopadeśāt* sāsrava-prakārādīnāṃ sukhagamyo nirddeśa iti dhātūn evārabhya cintyaṃte na skandhāyatanāni a ata evāOha | ye punar ime aṣṭādaśa dhātava uktā iti vistaraḥ sanidarśana eko ttra dhātur iti prakṛtaṃ sa tu vijñāyate

A31b

1 katama ity ata āha | rūpam iti nanu ca rūpasya sanidarśanatvaṃ rūpasaṃjñāpravṛttirākāraṇatvena pūrvvam evoktaṃ vakṣyamāno pekṣaOyā prādhānyajñāpanārthaṃ tattroktaṃ rūpibhya eva tattra viśeṣanārtham uktaṃ nārūpibhya iti nāyaṃ doṣaḥ saha nidarśanena sanidarśanaḥ kiṃ punaOr iha nidarśananāma idam ihāmutreti paropadeśabalena cakṣurvijñānaṃ tadviṣayatvād rūpaṃ tena saheti vyapadiśyate yena vā

2 viśeṣeṇa tathā nidarśayituṃ śakyate sa viśeṣo nidarśanaṃ nidarśyate smād iti kṛtvā sa punaś cakśurindriyaviśayatvam ity eke ○ idam ihāmuttretyi ayam eva vyapadeśo nidarśanaṃ yo syāstīti sanidarśanaḥ sālaṃbanavad ity anye dvayanirddeśe saha darśanena ○ niyatatvāt* cakṣūrūpayo yugavadutpatter ity ācāryasaṅghabhadraḥ vidyate + sya nidarśanam ādarśādiṣu pratibiṃbā

3 khyaṃ yathedaṃ tathedam iti sanidarśana ity apare na ca pratiśrutkādiṣu tatprasaṅgaḥ ayugapadutpatteḥ yathoktasanidarśaOna-lakṣaṇaviparyayeṇoktaṃ bhavaty anidarśanāḥ śeṣā iti sapratighā daśa rūpiṇa iti rūpigrahaṇam arū+pivyapacchedārthaṃ ○ dharmmadhātāv apy aprajñaptirūpasadbhāvād rūpavyapadeśo stīti daśety āha ata eva bhāṣye py uktaṃ ya ete daśeti vistaraḥ

4 rūpiṇaṃ rūpaṃ tad eṣām astīti rūpiṇaḥ āśrayāśritarūpaṃ vā yathāsaṃbhavam eṣām astīti rūpiṇaḥ na ca cakṣurādivijñāneOṣu

prasaṅgaḥ cakṣurādīnām ādhārārthena teṣām anāśrayatva pratighaṃ nāma pratighātaḥ sa eṣām astīti sapratighāḥ sa ca prakāOravān na ca sarvvāthaiṣāṃ sapratighatvaṃ iṣyata ity ata āha | sa eva ttrividha iti vistaraḥ yathā hastau haste bhyāhataḥ svadeśe

5 tasyotpattipratibaṃdhāt tena pratihanyata ity ucyate upale vā hasto bhyāhatas taddeśānutpattais tattra pratihanyate upaOlo pi tayor iti hastopalayos taddeśānupapattitaḥ pratighāta ucyate viṣayapratighāto viṣayiṇāṃ viṣayeṣu sannikarṣaḥ asti cakṣur jjale pratihanyate jale viṣayena saOnnikṛṣyate na sthale jale pi kaivarttādīnāṃ prtaihanyata ity ata āha |

6 prāyeṇa manuṣyāṇām iti asti nobhayattreti vistaraḥ garbbhe niyatamṛtyūnāṃ ālaṃbanāntaravyagracetasāṃ nirodhāsaṃjñiOsamapattisamāpannānāṃ āsaṃjñike ca sammukhībhūte lokāntarikāsu copapannānāṃ cakṣur nnobhataḥ pratihanyate titīlaś caOrmmacaṭakaḥ prāyeṇa manuṣyāṇāṃ prāyograhaṇaṃ keṣāṃcid rātrāv api pravarttate karmmauṣadhāpekṣatvān nobhayatreti |

7 garbhe niyatamṛtyūnāṃ yāval lokāntarikopapannānām iti ālaṃbanapratighātaḥ punaś cittacaittaiḥ svasyālaṃbanaOsya grahanam ato cittacaittānām eva svasyālaṃbaneṣu vyavasthāpyate yasmin yasya kārittram iti kiṃ punar idaṃ kārittraṃ nāma śaktiḥ O tathā hi yo yattra yathā samartho bhavaty asti me tattra viṣaya iti sa vaktā bhavati ya cittacaittaiḥ gṛhyate tatpratibhāsotpattitaḥ

8 ālaṃbyate tad ālaṃbanaṃ pravṛttipratīghātāt pratihanyate pravṛttipratigātān na pratihanyata iti loke prasiddham ataḥ O praśnaḥ svasmin viṣaya iti vistaraḥ tasmāt pareṇāpravṛtter iti yena rūpadyavayavena pravṛttaṃ vijñānaṃ indriyaṃ vā tataḥ pareṇāOnyasyāgrahaṇāt* yo

hi yenāvriyate tasya tasmāt pareṇātpravṛttir ity evam ihāpi pareṇā-
pravṛttisāmānyā viṣayā

9 lambanapratighātena sapratiaghāḥ vyavasthāpyante | kā punaḥ
svaviṣaye pravṛttiḥ tadviṣayasyendriyasya tadālaṃbaOnasya ca
vijñānasyotpattiḥ tatra yadviṣayaṃ cakṣus tadālaṃbanam eva
vijñānaṃ viṣayibhāvena cakṣur grāhakabhāvena vijñānaṃ yad yato O
nātivarttate tat tattra pratihatam ity ucyata ity apare āvaraṇapratighātaḥ
svadeśe nyasyotpattipratibandhaḥ sa ca citta

10 syava rūpasyeti sapratighāḥ daśa dhātava uktāḥ trividhaś ca prati-
ghātas tattra na vijñāyate katamena pratighātena sapraOtighā
ity ata āha tad ihāvaraṇapratighāteneti vistaraḥ anyonyāvaraṇād
iti āvaraṇapratighātena sapra+tighatve kāOraṇam etat paramā-
ṇusaṃcitatvād dhi tāni parasparam āvṛṇvantīti evaṃ ca
āvaraṇapratighātaḥ rūpādīnaṃdacakṣurā

11 dīnāṃ ca viṣayapratighātaḥ cakṣurādīnāṃ cittacaittānāṃ ca ālaṃ-
banapratighātaś cittacaittānām eva ataś ca catuṣkoṭikaḥ O paścā-
tpādakaś ca bhavati sapta cittadhātavo dharmmadhātupradeśaś
ceti cittacaittānāṅ hi ālaṃbanaṃ viṣaya iti viṣayapratighāOto sti
nāvaraṇapratighāto paramāṇusaṃcitatvād viṣayānām āvaraṇaprati-
ghāta eva paramāṇusaṃcitatvā

12 d aviṣayatvān na viṣayapratighātaḥ indriyāṇāṃ paramāṇusaṃcitatvād
viṣayitvāc cobhayapratighātaḥ saṃprayuktaOkavarjja iti viprayuktāḥ
asaṃskṛtāny avijñaptiś ca ete hy adeśasthatvān nāvṛṇvanti nāpy anye-
nāvriyante anālaṃbanatvāc ca naiṣāṃ O viṣayo stīty ataś caturthī
koṭiḥ pādayatīti pādakaḥ gamayatīty arthaḥ dvayoḥ padayor yat
paścāt padaṃ tena pādayati

A32a

1 sa paścātpādakaḥ yas tu pūrvveṇa sa pūrvvapādakaḥ {{yas tu pūrvveṇa sa pūrvvapādakaḥ}} ye tāvad ālaṃbanapratighāteneti yasmān na viṣaye ○ cittacaitāḥ pravarttante viṣayapratighātenaiva paṃcendriyāṇi viprayuktānāṃ rūpiṇāṃ cālaṃbanābhāvāt* yattrotpitsor mmanasa iti āśra○ye ālambane ca pratighāto ntarāle āvaraṇaṃ śakyate paraiḥ karttuṃ yena tad vijñānaṃ notpadyeta tadyathā cakṣurūpayor antarāvaraṇe

2 tad vijñānaṃ notpadyata iti tac cakṣurādipratighaṃ jñeyaṃ tad evaṃ tadvijñānotpattāv antarāvaṇaṃ pratighaḥ tena pratighena sapratighā i○ti viparyayād apratigham iṣṭam iti yathā manodhātor dharmmadhātoś ca manovijñānotpattau āvaraṇan na śakyate paraiḥ karttum iti sapratigha○viparyayeṇa saptacittadhāttavo dharmmadhātuś cāpratigha iti siddhaṃ avyākṛtā aṣṭau tridhānya iti vacanād evyākṛtā eveti ga

3 myate kuśalākuśalabhāveneti kuśalatvenākuśalatvena cety arthaḥ praśaṃsānindārhā hi dharmmāḥ śuklakṛṣṇayoḥ pakṣayor a○padiṣṭāḥ ye tu tayor avakāśaṃ na labhaṃte na ubhayathā vyaktāḥ avyākṛtāḥ avyāpṛtāḥ avyākṛtā ity upadiṣṭāḥ ‖ tridhānye ttridhaivānye ○ na ekadhā dvidhā vā tattra kutsitāc chalitaṃ kuśalaṃ gatam ity arthaḥ kuśeti vā prajñāparyāyaḥ lā ādāne prajñāparigṛhītāḥ

4 prajñāparigrāhakā vā kuśalāḥ kutsitena vā ākāreṇa śerate iti kuśāḥ chedakā vedhakāś ca lā ādāne yaś chedavedhapari○hāreṇa kuśād ādatte sa kuśala ity ucyate evamanyo pi yasyāṃ kiyāyāṃ praśaṃsām arhati sa tattra kuśala iva kuśala ucyate ete○na kuśalaṃ vyākhyātaṃ cittānāṃ saṃpayoyataḥ kuśalākuśalatvaṃ na svataḥ kuśalākuśalamūlānām ivety ata āha | tattra sapta

5 cittadhātava ityādi nirvvikalpatvāt sakṛnnipātitvāc ca tadanyavan na paṃca vijñānakāyāḥ kuśalākuśalā iti kecit* na nirvvika○lpāḥ

vitarkkasaṃprayogāt samāhitaṃ ca manovijñānaṃ nirvvikalpatvād akuśalaṃ syāt sakṛnnipātitaś ca śraddhārāgādisaṃprayoge ko viOrodhaḥ manovijñānam api ca sakṛnnipāti kuśalākuśalaṃ ceti na evaṃ paṃcānāṃ kuśalākuśalatvapratiṣedhaḥ śakyate pratipattum*

6 vipākajā eva catvāro vijñānakāyāḥ kāyavijñānan tu ṛtupariṇāmajaṃ cetri maheṣṭāsakāḥ tac ca naivaṃ ṣaṅtṛṣṇākāyavyaOvasthānāc cakṣuḥsaṃsparśajā tṛṣṇā yāvan manaḥsaṃsparśajā tṛṣṇeti na cakṣusaṃsparśajatvābhidhānād vevedanādivac cakṣuḥsaṃsparśasamanaOntarajatvam abhyupagamyate tathā hi cakṣuḥsaṃsparśajā vedanā coktā na ca vedanādīnāṃ sparśānantaraṃ janmeṣyate dvidhāś ca prāṇinaḥ

7 mṛdukleśās tīkṣṇaklēśāś ca tattra mṛdukleśasya vitathavikalpapūrvvakaḥ kleśaḥ sammukhībhavati tīkṣṇakleśasya tu viṣayasaṃyogāOd evātaḥ kasyacit pūrvvaṃ kliṣṭaṃ manovijñānam utpadyate kasyacit pūrvvaṃ kliṣṇānītarāṇīti alobhādisvabhāva alobhādveṣāmoḥāḥ O hrīr apattrāpyaṃ + ca ete hi paṃca dharmmā svata eva kuśalāḥ nānyasaṃprayogāt* alobhādisaṃprayuktā ye nye vednādayaḥ

8 ś caittāḥ te pi hisaṃprayogata eva kuśalāḥ na svataḥ alobhādisamprayuktasamutthaḥ viprayuktasaṃskārasvabhāvo jātyādiOko vijñaptirūpaṃ ca kuśalatvam eṣāṃ samutthānavaśān na saṃprayogato na svabhāvata iti pratisaṃkhyānirodhaś ceti paramārthakuśaOlatvāt kuśalaḥ lobhādisvabhāva iti + lobhadveṣamohāḥ āhrīkyam anapattrāpyaṃ ca svato kuśalaḥ samprayogato lobhādi

9 samprayukto vedanādikaḥ samutthānato jātyādiko vijñaptirūpaṃ ca anyo vyākṛta iti yo na kuśalākuśalamūlasvabhāvaḥ O na tatsaṃprayukto na tatsamuttha tadyathākāśam apratisaṃkhyānirodhac ca avyākṛtaś cittasaṃprayuktaś ca vedanādikaḥ ¸ yathoktacittacaittas

amuOtthāpitāś ca viprayuktāḥ kāyavāgvijñaptyoḥ samutthāpakavaśāt kuśalākuśalatvam ity ata āha rūpaśabdadhātū ityādi tadanyā

10 v avyākṛtāv iti avyākṛtacittasamutthe kāyavijñaptī vijñaptivyatiriktaṃ sarvvam eva rūpaṃ śabdaś ca uktaḥ kuśalādibhedaḥ āptā O aviyuktāḥ kāmadhātusvabhāvā ity arthaḥ kavaḍīkārāhāreṇa rūpadhātau na bhavitavyam iti kuta etan niṣprayojanatvād ārūpyadhātāOv iva rūpādibhiḥ niṣprayojanatvaṃ punaḥ kavaḍīkārāhāravītarāgāṇāṃ rūpadhātūpapattito boddhavyaṃ rūpavītarāgāṇām i

11 vārūpyadhātūpapattito rūpādīnām iti gandharasābhāvāc ca ghrāṇarasanavijñāneapinastaḥālaṃbanābhāvānnahinirvviṣaOyaṃkiṃcid vijñānam utpadyate yathārūpyadhātau rūpaśabdādivijñānaṃ evan tarhīti vitaraḥ na kavaḍīkāra āhāravītarāgāṇāṃ rūOpadhātūpapatti[.. .. ..]tryāyatanātmaka iti gandharasavat spraṣṭavyadhātor api kavaḍīkārāhāratvāt tadvītarāgāṇāṃś ca

12 tattropapatteś [.. .. ..] niṣprayojaOnatvād abhāvaprasaṅgaḥ tataś ca rūpe dvādaśeti vaktavyaṃ na tu caturddaśeti atha rūpaśabdavat* spraṣṭavyam api tattrāsty eva eOvan tarhi tadvītarāgāṇāṃ tattropapatter iti hetur anaikāntikaḥ ¦ yo nāhārasvabhāvaḥ sa tatrāstīty anaikāntikaparihāraḥ

A32b

1 kavaḍīkārārāhārasvabhāvād dhi te vītarāgāḥ na sarvvasmān na cāhārasvabhāvaḥ tatrāstīti nānekāṃtaḥ gandharasayor api eṣa prasaṅga iOti yo nāhārasvabhāvau sparśavat tau tattra bhaviṣyataḥ evaṃ ca rūpe py aṣṭādaśa dhātava iti vaktavyaṃ + na caturddaśeneti nāsti vinābhyavahāreṇeOti na gandharasau sparśavat kavaḍī-

kārāhāravyatiriktātmakau vidyete iti darśayati ataś ca yathānyāsam eva nirddeśo na virudhyate |

2 asti tu spraṣṭavyasyeti kavaḍīkārāhāravyatiriktātmakatvam anyathā paribhogād darśayati indriyāśrayabhāvena bhūtāni spraṣṭavyāObhāve hi tattra bhūtānām abhāvaḥ syāt tadabhāvāc copādāyarūpasyety ārūpyadhātutulyaḥ kathaṃ rūpadhātuḥ syāt* ādhārabhāveneti yaOttra pratiṣṭhitā vimāneṣu prāvāraṇabhāvena vastrāṇi tasmād rūpadhātau gandharasau niḥprayojanāv anyathā+paribhogābhāvā

3 d abhyavahāravītarāgāṇāṃ ca tattropapatteḥ na tu spraṣṭavyam anyathāpi paribhogasadbhāvād iti anye punar āhur ity ācāryaOśrīlātaḥ samāpattigrahaṇaṃ upapattidhyānād vi+śeṣaṇārthaṃ dhyānānāṃ samāpattiḥ dhyānasamāpattiś cety apare iheti kāmadhāOtau rūpāṇi dṛśyante divyena cakṣuṣā sūkṣmavyavahitaviprakṛṣṭāni śabdāś ca śrūyane divyena śrotreṇa prasrabdhisahagatena ca prasrabdhi

4 sahotpannena spaṣṭavyaviśeṣeṇeti dhyānasamutthena rūpāvacareṇa kāyonugṛhyate yādṛśīha samāpattis tādṛśī tattroOpapattir iti siddhāntāt* trayāṇām eva tattra sadbhāvo na gandharasayor iti ācāryaśrīlātam anādṛtya vaibhāṣikamataṃ sāvakāśaṃ O dṛṣṭvā viniścayam ārabhate | attra hi vaibhāṣikaiḥ sadasatve saprayojanatvaṃ niṣprayojanatvaṃ ca kāraṇam uktam ato hetuvyabhicā

5 rapradarśanārtham āha | evan tarhi ghrāṇavihvendriyayor apīti vistaraḥ indriyasya hi svaviṣayopalabdhiḥ prayojanaṃ na ca taOttra gandharasopalabdhir vvidyate tadviṣayābhāvād ato ghrāṇarasanayor ggandharasavan niṣprayojanatvān na yuktaḥ tatra bhāvo ¸ nyathā vā O hetur anaikāntikaḥ asti prayojanam ity anaikāntikaparihāraḥ caturṣv artheṣu paṃcānām ādhipatyam iti cakṣurādīnāṃ catuṣprakāraṃ

6 prayojanaṃ yasyāpy anyat triprakāraṃ ghrāṇarasanayos tattra na saṃbhavaty āśrayaśobhā tu tābhyāṃ vinā na syād abhivyāhāraś ca jihvendri○yam antareṇeti yathāsaṃkhyenābhisambandhya ity apare yady etat prayojanam ity anaikāntikasamarthanaṃ sanidarśanānām eva śobhā nāni○darśanānām ity adhiṣṭhānam evāstv iti vistaras tataś ca sa eva vyabhicāraḥ nānindriyam adhiṣṭhānam iti tatra cakṣurādyadhiṣṭhānaṃ sādha

7 rmmyeṇa puruṣendriyādhiṣṭhānaṃ vaidharmmyeṇa atra ca pūrvvoktaprayojanābhāve py adhiṣṭhānasaṃbhava indriyaprayojanam ity u○ktaṃ bhavaty ataś ca punar api nānaikānitikaḥ yuktas tadasaṃbhava iti na hi puruṣendriyādhiṣṭhānena tatra śobhādiprayojanaṃ nirvvarttyata i+ti ○ niṣprayojanatvād gandharasavad yuktas tadasaṃbhavaḥ ghrāṇajihvādhiṣṭhānasya tu śobhābhivyāhāraprayojanatvād vināpīndriyeṇa

8 yuktaḥ sambhavo na hi prayojanāpekṣotpattivādinaḥ pekṣād adhiṣṭhānotpattir iti yukto bhyupagamaḥ niṣprayojanāpīndri○yābhinirvṛttir bhavati na kevalaṃ saprayojanaiva yathā tatsabhāgo nāmeyaṃ ca viśeṣaṇopādānād ghrāṇajihvendriyayos tattra sarvvaṃ ○ nālaṃ hetuvyabhicārāyeti manyate nidarśanam antareṇāyam artho na śakyate pratipattu+m iti nidarśanam āha ¸ tadyathā garbbhe

9 niyatamṛtyūnām iti niyatagrahaṇam aniyatamṛtyūnāṃ pakṣe saprayojanatvāj jātasya rūpādidarśanādisaṃbhavāt syān nā○ma niṣprayojanāḥ garbhe niyatamṛtyuvad rūpadhātāv apīndriyotpattir na tu nirhetukā garbhe niyatamṛtyuvad eva na ca rūpadhātau ghrāṇajihve○ndriyayor abhinirvṛttihetur astīty abhāva eva tattra tayoḥ sādhyadharmmyeṇa puruṣendriyaṃ vaidharmmyeṇa cakṣurādayaḥ ghrāṇajihvendri

10 yayos tattra hetuṃ bhrāṃvayan pṛcchati kaś ca hetur indriyotpatter iti indriyasatṛṣṇasya karmmaṇaviśeṣa iti ātmasnehavataḥ ṣaOḍāyatananiveśāyābhiṣvaṅgāt tadupabhoktrīndriyasatṛṣṇasya karmmakarmmaviśeṣaḥ yaś ca viṣayād vitṛṣṇaḥ sa niyatam indriyād api viṣaOyapratisaṃvedanārtham indriyaprārthanā tadyathā yo maithunasparśād vītarāgaḥ sa puruṣendriyād a+pīty ato ghrāṇaji+hve

11 ndriyavairāgyā na tattra taddhetuḥ karmmaviśeṣo vidyate pruṣendriyahetuvad iti atha viṣayād vītarāgo pi nendriyād viraOjyata iti na nirhetukā ghrāṇarasanayos tattrotpattir iti atha āha | puruṣendriyam api vā kiṃ cina nirvvarttate yadi nirhetukotpaOttiḥ yadi vairāgyābhāvāt sahetukotpattiḥ aśobhākaratvān na tu tadvairāgyāt* + kośagatavastiguhyānāṃ kin na śobheta

12 sambuddhacakkravarttivat* vastau guhyaṃ vastiguhyaṃ puruṣeOndriyaṃ vastīr yena puruṣendriyaṃ veṣṭitaṃ tad vastiguhyaṃ kośagataṃ yeṣām iti samāsaḥ puruṣendriyavītarāgāṇāṃ tattropapatteḥ O puruṣendriyānabhinirvvṛttis tadvairāgyaṃ tu tadadhiṣṭhānānabhinirvṛttito gamyate yo hīndriyād vītarāgo niya+ta

A33a

1 m asāv adhiṣṭhānād apīty ācāryasaṅghabhadraḥ ata eva ghrāṇarasanādhiṣṭhānābhinirvṛttito na te ghrāṇarasanavītarāgā iti niścīyate O yo hy adhiṣṭhānād avītarāgo niyatam asāv indriyād apīti indriyād vi[.. .. .. pi] tadadhiṣṭhānasatṛṣṇatā kutaścit prayojanān na virudhyate vijñāOnāśrayavat* tadyathā cakṣurādivijñānād vitṛṣṇo pi prayojanavaṃśā tadāśrayād avitṛṣṇo dvitīdidhyānopapanno na punar evaṃ

2 viṣayād vitṛṣṇo pi prayojanavaśād indriyād avitṛṣṇā iti śakyate vaktuṃ pradarśayituṃ vā yad apy uktaṃ prayojanaṃ śiṣṭendriyoOpaghāto mā

bhūd iti ghrāṇajihvendriyayoḥ rūpadhātāv utpattir ity etad ayuktaṃ tathānabhyupagamāt* yāni codāharaṇāny asyārthasya ○ prasiddhaye nirddiṣṭāni tāny asaṃbaddhāny eva granthavistarabhayāt tu na vicāritāni na ca prayojanavaśād utpattir yadi na prayojana

3 vaśāt kathaṃ tarhi kāraṇavaśād ityādi yadi mahāpudgalalakṣaṇāni teṣāṃ na paṅṭhyanta ity aśobhākarasyāpi sati hetau syā○d evotpattiḥ sūttraṃ tarhi virudhyata ity anenābhyupetabādhām āha yāni tatrety āgamavirodha+parihāraḥ anyathā hīti yadi yāni kāmadhā○tau tāny evādhikṛtya sūttroktir abhyupagamyate evaṃ sati puruṣendriyam api tattra prasajyate ghrāṇajihvendriyavad evaṃ tu varṇṇayantī

4 ti yogācārāḥ ātmabhāvamukhena hīti āhita ahaṃmāno sminn iti ṣaḍāyatana+m ātmabhāvaḥ aham aham ity abhedena ṣa○ḍāyatane tṛṣṇā pravarttate na viṣayamukheneti na viṣayopalabdhimukhenety ato na viṣayavairāgyā tadgrāhakendriyavairāgyaṃ maithunaspa○rśavītarāgās tu puruṣendriyād api virajyaṃte maithunasparśamukhena tattra tṛṣṇāpravṛtteḥ maithunaspa+rśopalabdhidvāreṇety arthaḥ

5 nanu ca puruṣendriyam api ṣaḍāyatanasaṃgṛhītam eva kāyendriyātmakatvād atas tattrāpy ātmabhāvamukhenaiva tṛṣṇāpravṛttipra○saṅgaḥ maithunasparśatṛṣṇāpūrvvakaṃ hi puruṣendriyasaṃvarttakaṃ karmma ato tra viṣayamukhenaiva tṛṣṇāsamudācāro nātmabhāvamukheneti ta○dāśrayālaṃbanāś ceti cakṣurādyāśrayā rūpādyālaṃbanāś ca na hi nāśrayam ālaṃbanaṃ vā vijñānam astīty ato tra cakṣurādīnāṃ cābhāvā

6 c cakṣurādivijñānadhātavo pi na satīti ye mārggasatyasaṃskṛtasaṃgṛhītāḥ ity attrācāryaś codayaṃty ākāśapratisaṃkhyāniro○dhayor asaty āsravapratipakṣatve nāsravatvaṃ parīkṣyam iti na hi vaibhāṣikair āsravapratipakṣatvenānāsravatvam ucyate mā bhūl laukika○syāpi

mārggasyānāsravatvaṃ pratisaṃkhyānirodhasya vimuktiviśeṣamārggāṇāṃ ca sāsravatvam iti codyābhiprāyo na vijñāyate |

7 paṃcadaśa ekāntasāsravā ity atrāpi codayanti kleśāprāptyabhāvād asaṃprayogāc cānanuśayānānām anāsravāṇāṃ vijñānaOkāyādīnāṃ mārggavaśāt prarijñātālaṃbanānāṃ anāsravatvaṃ syāt pratisaṃkhyānirodhaprāptivad iti rūpādayo pi hi kleśaprāptyabhāvāOt kleśasaṃprayogābhāvāc cānanuśayā iti te py anāsravā syuḥ na rūpādiṣu prasaṅgaḥ parijñātālaṃbanatvāt* kiṃ punar attra pari

8 jñātālaṃbanatvam anāsravatve kāraṇam athānuśayatvaṃ tatra pratiñātālaṃbanatvaṃ duḥkhadharmmajñānādiṣu vyabhicaratīty akāraṇaṃ O ananuśayatvam api rūpādiṣv ity uktam etan na ca kleśaprāptitaḥ saṃprayogato vā sāsravatvam iṣyate anāsraveṣu kuśalāsāsraOvasya ca sāsravānāsravatvaprasaṃgāt* kin tarhy anuśayā nairāsravair anuśerate ca saṃtānāṃtaryāḥ kleśāḥ parijñātadhātvālaṃba

9 neṣu vijñānakāyādiṣu tasmāt sāsravā ete rūpādivat* api caivaṃ sūttradurnnayaṃ bhavati sāsravā dharmmāḥ katame yāOvad eva cakṣuḥ rūpāṇi cakṣurvvijñānaṃ cakṣuḥsaṃsparśo yad api tac cakṣuḥsaṃsparśapratyayam adhyātmam utpadyate veditaṃ sukhaṃ vā duḥkhaṃ vā aduOḥkhāsukhaṃ vetyādi tattra mārggasatyasaṃgṛhīto dharmmadhātur anāsravasaṃvaraḥ caittāḥ viprayuktāś cānāsravāḥ manodhātur mmanovi

10 jñānadhātuś ca māḥrggasaṃgṛhītāv anāsravaṃ vijñānam asaṃskṛtaṃ tu dharmmadhātusaṅgṛhītam eva | savitarkkavicārā hi hiśabdo O vadhāraṇārthaḥ savitarkkavicārā evety āha nityam eta ityādi kasmāt punar ete vitarkkavicārābhyāṃ nityasaṃprayuktāḥ yasmād baOhirmukhapravṛttatvād audārikā iti śāstrakāraḥ | eṣa cāhetur antarmukhapravṛttānām api nityasaṃprayogadarśa+nā

11 d ity ācāryasaṅghabhadraḥ a+ttra ca sādhyasya vyabhicāro na hetor nna ca ○ sādhyavyabhicārān na hetuḥ prayatnānantarīyakatvavad etat kila sadoṣam iti | kāraṇāṃtaram āha vitarkkavicārānubaddhāyām e○va bhūmau tatsadbhāvād iti | antyās traya ity ubhayāvadhāraṇe py adoṣaḥ aṃte paṭhitatvād aṃtyaḥ viprayuktasya vita+rkka

12 vicārasaṃprayogābhā○vāt savitarkkavicāratvaṃ na saṃbhavatīty ata āha ‖ saṃprayuktaś cetyādi saṃprayuktadharmmadhātugrahaṇād vitarkkavicārayor api pra○saṅgas tattra ca dvitīyavitarkkavicārābhāvāt savitarkkavicāratā na saṃbhavatī+ty ata + āhaḥ ‖

A33b

1 anyattra vitarkkavicārābhyām iti prathamaddhyānād ūrdhvaṃ vitarkkābhāvād dhyānāntarāc ca vicārasyāntyānāṃ ca ttrayāṇāṃ dhātūnāṃ ttraidhātukatvā○d āha kāmadhātau prathame ca dhyāna iti | na hi kāmadhātuprathamaddhyānayor vitarkkavicāravarjjakaś cittacaittaprakāro sti yo na vitarkkavicārasaṃpra○yukta syād avitarkkā dhyānāntarād ūrdhvam api saṃtīty ata āha dhyānāntare vicāramāttrā vicāreṇaiva saṃprayuktā na vitarkkeṇe

2 ty arthaḥ avitarkkā vicārā iti dhyānāntarād ūrdhvaṃ vitarkkavicārābhāvāt saṃyogābhāvāt sarvvaś cāsaṃprayuktako dharmmadhātur nno○bhayatheti sarvagrahaṇaṃ saṃskṛtāsaṃskṛtagrahaṇārthaṃ sarvvabhūmiparigrahārthaṃ ca dhyānāṃtare ca vicāra iti vitarkkābhāvāt* dvitīya○vicārābhāvāc cāvitarkko vicāra iti varttate vicāras tu nityam avicāro vitarkkamāttro vitarkkaś ceti ttridhā vitarkkas tu + ni

3 tyam avitarkko nityaṃ ca vicāramāttro na tv avicāra iti kāmadhātau prathame ca ddhyāna iti vistaraḥ savitarkkā savicārā i○ty attra nāntarbhavatīti vitarkkasaṃprayogād ācāryasaṅghabhadras tv āha | na

vaktavyaṃ dvitīyavitarkkābhāvād yādy syāt kiṃ prayujyeta dvitīyā ○ hi vedanāsti na sā tathā samprayujyata ity asamartho hetuḥ svabhāva-saṃprayogaprasaṃgo vā nirvviśiṣṭasyāpi + sampra

4 gābhyupagamāt tasmāt svabhāvasaṃprayogād iti vaktavyaṃ na tu dvitīyavita+rkkābhāvād iti anyasyānyena saṃprayoga i○ti prasiddhaṃ na ca tasmin kālāpe vicāravat* dvitīyo vitarkko stīty ata āha dvitīyavitarkkābhāvād iti yad apy uktaṃ dvitīyā vedanāsti ○ na ca tayā saṃprayogo stīty etad apy apathā codyate na hi tasmin kālāpe dvitīyā vedanāsti yadi punaḥ syāt kena tasyāḥ

5 tayā samprayogo vicāryate saṃjñādivat* pūta evocyata iti yatas tattra vicāras triṣu prakāreṣu nāṃtarbhavati savitarkka○vicārāyām iti kāmadhātau prathame ca dhyāne prathamaḥ prakāro vitarkka-vicārasaṃprayogāt* dvitīyaḥ vicārasaṃprayogāt* dvi○tīyavitarkkā-bhāvāc ca tṛtīyaḥ asaṃprayogitvāc caturtho vitarkkasamprayogād dvitīyavitarkkābhāvāc ca ,, śeṣā ubhayavarjji

6 tāḥ vitarkkavicāravarjjitāḥ tābhyām asaṃprayogitvād yo hi paṃca vijñānakāyā iti vistaraḥ vitarkko hi vikalpas tatsaṃpra○yuktāḥ katham avikalpakā ucyaṃte kva punar vikalpakā ity uktāḥ manovijñānasyaiva tattra tattra vikalpakatvopadeśād arthataḥ paṃ○ca vijñānakāyāḥ avikalpakā ity uktaṃ nirūpaṇānusmaraṇavikalpenāvikalpakā ity avikalpakāḥ na tu svabhāvavika

7 lpena aṣṭavidhaṃ vikalpaṃ cetasi kṛtvāsya sūcayan kila-śabdaṃ prayuṃkte ttrividhaḥ kila vikapla iti yathaikapādako śvaḥ ○ pādakṛtyāsamarthatvād apādaka ucyate evam ālaṃbana-nirūpaṇābhilapanābhāvād eva kalpanā avikaplā ucyaṃte nanu manovi○jñānam api ekavikalpam asti asti manovijñānajātiṃ tv abhidhāyaivam uktaṃ cittodārikatvāt svabhāvavikalpo vitarkkaḥ ūha

8 nātmakatvād ity ācāryasaṅghabhadraḥ tasmādṛśyavṛtteḥ prajñāsmṛtyor api kalpanākhyā tathā hi prakārāntareṇa sarvveṣām ālaṃOabanavyaktyarthā pravṛttiḥ vyaktasya viśeṣeṣu pravṛtter nna saṃjñāyāḥ avyaktasyānavadhāraṇān nādhimokṣasya āśrayālaṃbanākārakāOlasamatayā pravṛttānāṃ caittānāṃ pravṛttikāle bhedo duradhimokṣyaḥ vikalpasvabhāva eva vikarkko na cāttra cittasva+bhā+va

9 nirddeśo vasara ity ata āha | sa caitteṣv ityādi nirūpaṇānusmaraṇavikalpau punar avasthāprabhāvitād iti tayor avaśyaOm attraiva lakṣaṇaṃ vaktavyam anyattrāvasarābhāvād ata evāha itarau punaḥ kiṃsvabhāvāv iti prajñā hi cakṣurādivijñānasahajā mānasī O ca mānasy api sahitāsamāhitā ca ato viśeṣaṇadvayopādānaṃ mānasī vyagreti samāhitāyāṃ prajñāyāṃ nirū

10 paṇānupapatte vyagrā hi nirūpanāvikalpa ucyate na samāhitasya jñānasyedaṃtayā nāmanirapekṣatvād viṣaye pravṛttiOr upapadyate asamāhitaiva tu nāmāpekṣatvād artheṣv idaṃtayā pravarttate ata evāhāsamāhitā prajñā vyagrety ucyate ata eva cakṣuOrādivijñānasaṃprayuktāpi prajñā na nirūpaṇāvikalpaḥ smṛti sarvvaiva mānasīti sarvagrahaṇaṃ samāhitopādānārthaṃ ma

11 nograhaṇaṃ cakṣurādivijñānasaṃprayuktasmṛtinirāsārthaṃ ālaṃbanābhilapanasya samānatvāOn nāmanirapekṣatvāc ca samāhitā cāsamāhitā ca sarvvaiva mānasī smṛtir anusmaraṇavikalpaḥ cakṣurādivijñānasaṃprayuktā tv apaOṭutvād vi+śeṣavikalpālakṣaṇatvāc ca na vikalpa ucyate tattra kāmadhātau prathame ca dhyāne yad asamāhitaṃ manovijñānaṃ

12 tat tribhir vvikalpaiḥ savikalpakaṃ prathame ddhyāna O samāhitaṃ dvitīyādiṣu cāsamāhitaṃ dvābhyāṃ samāhitaṃ tv ekena sapta

sālaṃbanāś cittadhātava iti sapta sālaṃbanā evety āvadhāOryate kuta etad ardhaṃ ca dharmmata iti vacanāt*

A34a

1 asty amīṣām ālaṃbanam iti sālaṃbanāḥ viṣayo gocara ālaṃbanam iti paryāyāḥ ardhaṃ ca dharmmata iti caśabdaḥ samuccayārthaḥ avaOdhāraṇārtha ity apare evaṃ ca cittacaittebhyo nye nālaṃbanā iti siddhaṃ matāṃtaradyotanārtha iti kecid ekaikasya paramāṇor vviṣayabhāvānupapatteOḥ

2 samastānām api viṣayabhāvānupapattir ity adravyaviṣayāḥ paṃca vijñānakāyā saṃghātaviṣayatvād ity ācāryaśrīlātaḥ O dravyasadviṣayā eva paṃca vijñānakāyā iti vaibhāṣikāḥ saṃghataparamāṇuviṣayatvāt paramāṇava evaṃ hi te tathā sa+nnikṛṣṭāḥ cakṣurāOdivijñānotpattau kāraṇībhavaṃty asaṃhatānām abhāvād bhāve pi vā

3 teṣāṃ saṅhatadravyaviṣayatvān na pratyekam ālaṃbanībhavanti avikalpakatvāc ca na saṃghātaviṣayāḥ na hi saṃghāto O nāma kaścic bhāvo sti yasya vikalpam antareṇa darśśanaṃ yāvat spanam upapadyota saṃghātaviṣayatve ca nīlaṃ pītam iti vyavasāyo na syāt* O na hi cakṣurvvijñānenāgṛhīte nīle varṇṇe manovijñānasya nīlam iti vikalpayituṃ sāmarthyam iti nāpi saṃghāto nīlaḥ pīto vā

4 nīlādīnām adravyaprasaṃgāt* uktaṃ ca bhagavatā cakṣuḥ pratītya rūpāṇi cotpadyate cakṣurvvijñānaṃ yāvad manaḥ pratītya dharmmāṃOś cotpadyate manovijñānam iti na ca saṃghāto rūpādisvabhāva iti na saś cakṣurādivijñānagrāhyaḥ yadi paramārthaviṣayāḥ paṃca viOjñānakāyāḥ kasmān na tair vvairāgyaṃ svalakṣaṇaviṣayatvād bahirmukhatvād asamāhitatvād avikalpakatvāt sakṛnnipātitvād alpa

5 viṣayatvāc ca tasmāt sapta sālaṃbanāḥ dharmmadhātvardhaṃ + ceti yuktaṃ tebhyaḥ paṃca paramārthālaṃbanā śiṣṭāḥ saṃvṛtyālaṃbanā ○ rdhīti niyamaḥ ity alaṃ pratyaṅgena prastutam evārabhyate navānupāttā ity atrādyaś caśabdaḥ samuccayāccaḥ dvitīyaś caśabdaḥ paryāyadyo○tanārthaḥ śabdo py astīndriyāvinirbhāgīti kecit* anye nava dvidheti vacanān navānupāttā eveti vijñāyate | ardhaṃ tu dharmma

6 dhāto sālaṃbanam uktaṃ na sarvvaḥ anupāttas tu sarvva evety ata ity ata āha | aṣṭamasyārthena sārdham iti anye nava dvidheti a○nāraṃbhe hi saty upāttā eveti gamyeran* pratyutpannā upāttās tadanugrahopaghāte cittacaittānām anugrahopaghātāt* atītānā○gatā anupāttās tadanugrahopaghātāsaṃbhavād indriyāvinirbhāgino rūpādaya indriyair ekayogakṣematvād indriyavad bhidyante |

7 anye nupāttā varttamānā api ye smin kāye indriyavinirbhāgavarttinaḥ tadyathā mūlavarjyeṣv iti keśaromanakhadantā○nāṃ hi mūlādi kāyendriyeṇāvibirbhaktānīti varjyaṃte | tathā hi keśādiṣūtpāṭyamāneṣu vedanotpadyate na tu vicchidyamāneṣu evaṃ ○ tāvad ādhyātmikeṣv āha bhūmyudakādiṣu ceti ādigrahaṇena jvalanānilakāṣṭheṣṭakādayo gṛhyaṃte ¦ nirātmakeṣu saṃskāre

8 ṣv asaty upādātari cakṣurādīnām upāttatvam asaṃbhāvayaṃ pṛcchati upāttam iti ko rthaḥ ātmaprabhāvapratyāpannam iti śāstre ○ kim punas tad ya cittacaittai svīkṛtaṃ saukṛtaṃ nāma ya cittacaittair adhiṣṭhānabhūtobhāvenopagṛhītaṃ arūpibhir adeśasthais cittacaittair adhiṣṭhā○nabhāvenopagraho duradhimokṣa ity ata āha anugrahopaghātābhyām anyonyānuvidhānād upagṛhītaṃ na tu tatpratiṣṭhitatvā

9 tathā hi cakṣurādiṣu nasyāṃjanādyanugṛhīteṣu spaṣṭam anākulaṃ vijñānam u+tpadyate vā tādibhir upahateṣv avispaṣṭam ā○kulaṃ cotpadyate tathā sukhaduḥkhavedanāsaṃprayukteṣu vijñāne-

ṣūtpadyamāneṣu cakṣurādīnām upacayāpacayāv ity evam anyoOnyānuvidhānaṃ cakṣurādibhis cittacaittānām upāttatvaprasaṅgaparihārārtham āha yal loke sacetanam ucyate kiṃ ca loke sace

10 tanam ucyate yasyāśrayābhighātāt* duḥkham utpadyate yad yasya rakṣyaṃ kuśakṣārāgnikaṃṭakāśaniprabhṛtibhyaḥ kāmaOkrodhaśokabhayaharṣādibhi[ś ca] yasya vikkriyāpattiḥ cittacaittās tūpādātṛbhūtatvān nopāttā ucyaṃte vaibhāṣikās tu brūvate yasmiOn rūpe pīḍyamāne cchidyamāne vā duḥkham utpadyate viparyayeṇa vā sukhaṃ tad upāttam etac cātmabhāvaparyāpannaṃ aham asmī

11 [ty ahaṃkārapa]rigṛhītam upāttam ity anye na caivaṃ cittacaittā upāttā bhavanti ahaṃkāreṇaikālaṃbanatvād ubhayaOrūpatvāc ca upādānopādātṛrūpatvād ity arthaḥ kāyendriyāvini+++rbhāgi yat tad upāttam ity anye evaṃ tu kāyendriyasyopāOttatvaṃ saṃpradhāryaṃ nanu caivaṃ rūpādayaś cittacaittānām anindriyatvād anāśraya ity anupāttā eva prasajyante indriyānirbhāgi

12 no rūpādayaś cittacaittānāṃ niśraya iti doṣaḥ spraṣṭavyam eva dvividham ity avadhāryate śeṣā rūpiṇo nava bhautikāḥ O dharmmadhātvaikadeśaś ceti vacanāt* bhūteṣu bhavatvād iti jananādibhāvena bhūtānāṃ taddhetutvād bhūteṣu bhavam ucyate śeṣā ity ukte

A34b

1 arūpiṣv api prasaṃgād rūpiṇa ity āha | dharmmadhātāv apy avijñaptirūpasadbhāvād rūpitvam ity ata āha naveti avijñaptirūpam O api bhautikam ity atas tadrūpasaṃgrahārtham āha dharmmadhātvekadeśaś ceti caśabdaḥ samuccayārthaḥ bhūtātmakasyaiva dhātor anastitvapradarśanārthaOś caśabda ity apare anāraṃbhād eva śeṣā nobhayatheti siddhaṃ | bhūtamāttraṃ daśāyatanānīti māttraśabdo bhautikasya vyavacchedārthaḥ

2 evaṃ ca praśno nopapadyate nirṇṇayaś ca tac ca naivaṃ deśāyatanānīti na vāṅmātreṇa śraddhīyata iti kāraṇam āha bhūtānāṃ caOtuṣṭvakh akkhatādilakṣaṇāvadhāraṇāc catuṣṭvāvadhāraṇāt kha+++++++++ ++++++++++++++++++++Okkhaṭādilakṣāṇāvadhāraṇāc ca sūttre tattra catvārīmāni mahābhūtānīti catuṣṭvāvadhāraṇaṃ pṛthivīdhātuḥ katamaḥ khakkhaṭatvam iti

3 vistareṇa khakkhaṭādilakṣaṇāvadhāraṇaṃ catuṣṭvāvadhāraṇete damahābhūtāni+ni na saṃtīti darśayati yadi ca bhūtavyatiriOktaṃ bhautikaṃ nāsty evaṃ sati catvāry ekaṃ vāyatanam iti vaktavyaṃ na daśeti khakkhaṭādilakṣaṇāvadhāraṇena cakṣurādīnāṃ rūpādīnāṃ ca O bhūteṣv antarbhāvaṃ darśayati khakkhaṭādisvarūpavilakṣaṇatvād vedanādivat* kathaṃ punas teṣāṃ bhūtebhyo vailakṣaṇyaṃ gamyate |

4 bhūtānāṃ spraṣṭavyatvāt* rūpādayo hi draṣṭavya+śrotavyaghrātavyasvādayitavyāś cakṣurādayo pi darśanaśravaṇaghrāṇe O rasanasparśanakartṛtvā na spraṣṭavyāḥ bhūtātmakatvāviśeṣād ā sarvve rūpādayaḥ sarvvendriyagrāhyā syur na caitad a+sti na hi kāṭhinyādīni O kāṭhinyasnehoṣṇalaghusamudīraṇatvāni cakṣurādibhiś cakṣuśrottraghrāṇarasanair gṛhyaṃte ataś ca pṛthivyādayo na rūpādyātmakā

5 nāpi varṇṇādayaḥ varṇṇaśabdagandharasāḥ kāyendriyeṇa gṛhyaṃte taś ca na rūpādayo bhūtasvabhāvā iti siddhaṃ cakṣurādīnāṃ ca O viṣayitvāt pratiniyataviṣayitvāc ca viṣayebhyaḥ parasparataś ca bhinnasvarūpatā boddhavyā sūttre bhūtānāṃ catuṣṭvāvadhāraṇāt* khakkhaṭādisvaOrūpāvadhāraṇāt kāyendriyagrāhyatvāc ca varṇṇādīnāṃ ca bhautikānāṃ viparyayān na bhūtamāttraṃ daśāyatanānīti siddhaṃ rūpaṇaṃ rūpaṃ bādhanī

6 m ity arthaḥ tad asyāstīti cakṣurādīm āyatanaṃ rūpīty ucyate spraṣṭavyāyatanam eva catvāri mahābhūtānīty uktaṃ na cakṣu-

rādyāyatanāOni bhūtavyatirekeṇa ca ślakṣṇatvādikaṃ spraṣṭavyāyatanam uktaṃ catvāri ca mahābhūtāny upādāyety ataḥ spraṣṭavyāyatanaikadeśenaiva bhūtānāṃ O saṃgrahāc cheṣaṃ cakṣurādi ślakṣṇatvādi ca na bhūtikānīti spaṣṭam ādarśitaṃ sarveṣāṃ hi bhūtātmakatve spraṣṭavyāyatanasyaiva dvidhānirddeśo

7 na cakṣurādyāyatanānāṃ cakṣurādyāyatanānāṃ eva caikadhānirddeśo na spraṣṭavyāyatanasyaity anyatra bhūtabhautikayoḥ svarūpabheOdān nānyo hetur vvidyate tasmāt sūttravirodhān na bhūtamāttraṃ daśāyatanānīti yat ta+rhi sūttra uktam iti vistaraḥ yadir na cakṣur bhūtasvabhāvaṃ O kasmād evam uktaṃ yac cakṣuṣi māṃsapiṇḍe khakkhaṭaṃ kharagatam iti yasya cakṣuḥ pṛthivyādibhūtasamudāyātmakaṃ tasyāyam indriyeṣu

8 bhūtasvabhāvanirddeśa upapadyate piṃḍagrahaṇaṃ ca sārthakaṃ yasya punar bhūtavilakṣaṇaṃ tasya niravayavatvād atadātmakatvāc ca neOndriyeṣu bhūtasvabhāvanirddeśo yujyate piṇḍagraharaṇavaiyarthyaṃ ca kharagatam iti kharaprakāraṃ tenāvinirbhāgavarttina iti vistaraḥ tena cakṣuOṣā avinirbhāgena varttituṃ śīlam asyety avinirbhāgavartti etad uktaṃ bhavati yaś cakṣurindriyeṇa saha varttate māṃsapiṇḍas tadadhiṣṭhā

9 nabhūtaḥ tasyāyam upadeśo yac cakṣuṣi māṃsapiṇḍa iti āśṛtopacāram āśraye kṛtvā evaṃ ca māṃsapiṇḍagrahaṇam O api samarthitaṃ bhavati na hi māṃsapiṇḍātmakaṃ cakṣuḥ prasādātmakatvāt* lokasaṃjñānuvyavahārārtham evam uktam ity apare loko hi māṃsaOpiṇḍe tadāśraye bhūtabhautikātmake cakṣuḥsaṃjñī nendriya iti anyathā hi cakṣuṣīty evāvakṣya nimittasaptamyabhidhānāc ca

10 gamyate tadindriyāvinirbhāgavarttināṃ sakalapiṇḍāśrayabhūtānām attra grahaṇam iti ata eva dvisaptamīnirddeśaḥ saOkalamāṃ-

sapiṇḍāśrayagrahaṇārthaṃ yadi na bhūtātmakāś cakṣurādayo rūpādayaś ca ṣaḍdhātur ayaṃ bhikṣoḥ puruṣa śāstrivacanaṃ ○ virudhyate na hi pṛthivyādidhātuvyatirikteṣu rūpādidhātuṣu cakṣurādidhātuṣu ca vidyamāneṣv eva ṣaḍdhātuḥ puruṣa + i+ti

11 yuktaṃ vaktuṃ garbbhāvakrāntau mūladravyasaṃdarśanārthaṃ sūttrasyābhiprāyikatvā nā+sti viro○dhaḥ kalalādyavasthāyāṃ mūlasyādyasya satvadravyasyāttra saṃdarśanārthaṃ vidyamāneṣv api rūpādiṣu ṣaḍ eva dhātava uktāḥ tattra ○ sparśāyatanānāṃ cakṣurādīnāṃ bhūtacatuṣkātmanaḥ

12 sparśāyatanasya ca vijñānād utpatte mūladravyatvaṃ ¦ cakṣu○rādīnāṃ rūpādīnāṃ ca bhūtāśritatvāt* bhūtānāṃ mūlatvam ity anye | anye tu manyaṃte pratisandhibandhe cakṣurādīnām abhāvāt tadavaca○nam*

A35a

1 yady api tadā kāyendriyam asty asamarthaṃ tu tat tasyām avasthāyāṃ śītādīnāṃ paricchede yat* vidyamānam api svaṃprayojanavadbhiḥ sahai○kattra vyavasthāpyate ata eva caite ṣaḍdhātavo maulaṃ satvadravyaṃ +++++ saṃdhicittād ā cyuticittaṃ prayojanavatvān nirodhasamāpannānāṃ ○ vijñānasya kiṃ prayojanaṃ vyutthānacittasya samanantarapratyayatvaṃ kāyendriyam api tarhi + saṃbhāgahetudānāt saprayojana

2 vijñānotpatyāśrayabhāvo hi kāyendriyasya prayojanaṃ na sabhāgahetudānam anyaiḥ samānatvān mūladravyasandarśanaṃ punaḥ ○ kāṭhinyādīny eva rūpādīnām āśrayo nānyad dravyaṃ na rūpādayaḥ kāṭhinyādīnām iti cittam eva ca bandhanamokṣārhan nānyeti vedanādīnāṃ vā ○ cittam evāśrayaś cittānupa+rivarttitvān nātmeti sandarśanārtham ity eke ko tra hetur yat kaṭhinatvādīny evāśrayo na varṇṇāda

3 yaḥ vyāpteḥ sarvvattra hi saṅghāte pṛthivyādilakṣaṇāni santi na varṇṇādayaḥ tenaiṣāṃ sidhyaty āśrayatvaṃ varṇṇādijanakaOtvaṃ ceti ayaṃ śāstur abhiprāyo na punar bhūtavādyabhipreta iti kathaṃ gamyate punaḥ ṣaṭsparśāyatanavacanā tasminn eva sūttre punaḥ O ṣaṭsparśāyatanavacanaṃ cakṣuḥsparśāyatanaṃ yāvat manaḥsparśāyatanam ity ato vijñāyate na bhūtamāttratvā ṣaḍdhātuvacana

4 m iti itarathā hi paṃcānāṃ cakṣurādīnāṃ pṛthivyādidhātvavyatirekāt ṣaṭ sparśāyatanāni iti punar na vakṣyat tattra cakṣur eva sparśāyatanaṃ cakṣusparśāOyatanam sparśasya caittasya dharmmasyāśraya ity arthaḥ evaṃ yāvan manaḥsparśāyatanaṃ caittābhāvaprasaṃgāc ca kiṃ naṣaḍdhātumāOttratvā sūttre ṣaḍdhātuvacanaṃ kiṃ tarhi mūladravyasaṃdarśanārtham iti saṃbadhyate yadi hi sūttre pṛthivīdhātvādivan na cakṣurādayo rūpā

5 dayaś coktā iti tadabhāva iṣyate evaṃ vedanādayaś caittā api noktā iti tadabhāvo pi prasajyate | atha yathā bhūtāOny eva bhautikaṃ evaṃ cittam eva caittāḥ na cittād arthāntarabhūtā iti nāyaṃ prasaṅgaḥ ata āha | na ca yuktam iti vistaraḥ kiṃ kāranaṃ sūttraviOrodhād uktaṃ hi sūttre saṃjñā ceti + vistara sarāgādicittavacanāc ca sūttra iti saṃbadhyate uktaṅ hi sarāgaṃ cittaṃ sadveṣaṃ samo

6 ham iti anyo hy anyena saheti nirddiśyate na tv ātmaivātmanā tasmān na yuktaṃ cittam eva caittā ity abhyupetuṃ bhūtamātrikaOs tu kaścit parihāram āha || kāyāśrayādibhūtavad vicittraṃ kāṭhinyādi syād ataś ca kiṃcid grāhyaṃ kiṃcid grāhakaṃ kiṃcic cakṣurindriyagrāhyaṃ O kāṭhinyādi vicittram avicittraṃ vāstu kin na etena na hi kāṭhinyādīni cakṣuṣā gṛhyante nāpi varṇṇādayaḥ kāyenety etan na pa

7 rihṛtam ity eke varṇṇādayo pi hi tasya bhūtamāttram eva tāni ca vicittratvāt pratiniyatendriyagrāhyāni tattra yadi kāOyendriyagrāhyāny

adhikṛtyocyate kāṭhinyādīni cakṣuṣā gṛhyante anyendriyagrāhyāni ca nāpi varṇṇādaya kāyenety etat pareṇāObhyupagamyata eva na tv etāvatā rūpādīnāṃ bhūtātmakatvaṃ niṣiddhaṃ bhavati ekasyām api hi jātau vaicittryaṃ dṛṣṭaṃ vedanāvat tadya

8 thā kācid vedanānugrāhikā kācid upaghātikā kācin nobhayatheti yad apy uktaṃ dhavalapraviralādiprasūcanāc ca varṇṇāOdiṣv astitvam iti tattra hi bhūtānām utkarṣāpakarṣabhedena dhavalādibheda ukta iti bhūtaḥsamudāyātmakā rūpādaya ity abhiprāyaḥ O tattra nedam uttaraṃ satyaṃ varṇṇādiṣv astitvaṃ bhūtānām anivāryaṃ na punar vvarṇṇādīni bhūtāny eveti kāraṇānabhidhānāt* yad apy u

9 ktaṃ sūttraṃ tv anāśṛtāśṛtādibhedam adhikṛtya na vyāhanyate tasmād upādāyarūpasvabhāvāni bhūtāny āśritāni spraṣṭavyaikaOdeśasaṃgṛhītāny anāśritānīty attrāpy etad uttaraṃ na saṃbadhyate tad iṣṭimāttraṃ catuṣṭvakhakkhaṭāditvāvadhāraṇād iti kiṃ kāraṇaṃ O pareṇa hy anāśritāny eva mahābhūtāny a+dhikṛtyaitad vacanam abhyupagamyata iti saṃcitā daśa rūpiṇa iti daśaiva

10 rūpiṇaḥ saṃcitā ity avadhāraṇād evānya ṣṭau na saṃcitā iti gamyate kathaṃ punas te O saṃcitā ity ata āha | paramāṇusaṃghātatvād iti cchinatti cchidyate caiva bāhyaṃ dhātucatuṣṭayam iti bāhyagrahaṇam ādhyātmiOkadhātunirāsārthaṃ catuṣṭayagrahaṇaṃ śa++bdadharmma++dhātuvyudāsārthaṃ paraśudārvvādisaṃjñakam iti | ādiśabdaḥ pratyeka

11 m abhisaṃbadhyate paraśukhaḍgādisaṃjñakaṃ cchinatti dārutṛṇaśarīrādisaṃjñaOkaṃ chidyate caśabdo ttrobhayor ubhayapradarśanārthaḥ iha tū prasiddhivaśena bhedenodāharaṇaṃ pratyekaṃ vādvayābhisaṃbandhān na doOṣaḥ evakāro vadhāraṇārthaḥ bā++++hyam eve++ty abhiprāyaḥ ātmalābhānantaravināśiṣu sarvvasaṃskāreṣu

12 kriyābhāvāc chedo ○ nāma ka eṣa dharmmaḥ atha vā kṣaṇikatvād asati cchedye chettari ca cchedo nāma ka eṣa dharmmaḥ sambandhotpādinaś chedyākhyasya saṃ○ghātasrotasaḥ

A35b

1 pravāhasya vibhaktotpādanaṃ ccheda ucyate na ○ tu cchedyasrotaso rthāntarabhūtaḥ ekasya paramāṇor vvibhaktotpattyasaṃbhavāt saṃbandhavibhāgakālayoś caikasya dravyasyābhāvāt saṃghātasro○tasaḥ

2 ity āha na kāyendriyādīni chidyante sa eṣa evaṃvidhaś chedaḥ kāyendriyā○diṣu na yujyate kiṃ kāraṇaṃ niravaśeṣāṃgacchede tadvaidhīkaraṇān niravaśeṣagrahaṇaṃ sāvaśeṣāṅgacchede indriyasya vibhāgadarśanā○t* etad api na vāṅmāttreṇa śraddhīyata

3 ity ata āha | na hīndriyāṇi dvidhā bhavanti śabdaḥ avadhāraṇārthaḥ naivendriyāṇi chettupratyayena dvidhā karttuṃ śakyaṃte attraiva ○ kāraṇam āha ¸ chinnasyāṅgasya nirindriyatvā tat punas tenāṃgena vviṣayāgrahaṇād vijñāyate etat tu prasiddham iti noktaṃ yady evaṃ chi○nnapunarlagnena nāsikāgreṇa kathaṃ kāyavijñānotpattiḥ aupacayikendriyotpatter adoṣaḥ etena bhittigacchakapucchotpatti

4 r vvākhyātā na cāpi chindanti prasādalakṣaṇānāṃ maṇiprabhāvad acchatvān maṇiprabhā tu cchidyate niravaśeṣamaṇicchede tadvaidhīkaraṇā○t* etac cāvadhāraṇā labhyate na śabda uccheditvād iti na rūpādibhi saha saṃtānena varttata ity ato syai++++tat kaṣṭhaṃ na vidyate dā○ho nāma ka eṣa dharmmaḥ agnyādipratyayanimittaḥ kāraṇaprabandhād apṛthagvisadṛśakāryaprasavaḥ nendriyāṇy acchatvād iti

5 acchatvād eṣām agninoccheda eva syān na vikāro vikāraś ca dāhaḥ vivādo dagdhṛtulyayor ity atrāpekṣepapadaṃ cchedādiṣv a○pi bhūtaprādhānye vicāraṇīyam iti dhātucatuṣṭayam eva chinatti kvacit

kasya cit sāmarthyadarśanāt tattra kāṭhinyādīnāṃ tāvat paraOśuvāyudhārāgnivāyuskandheṣūdbhūtavṛttīnāṃ dāruśailendhanaśākhādidvaidhībhāve sāmarthyaṃ dṛṣṭaṃ rasādīnām api saktulatthā

6 disamavetānāṃ saindhavopalādicchede na ca tattra kāṭhinyādikṛta eva cchedaka iti yuktaṃ vaktuṃ tadanyakāṭhinyādibhir acchedā O na hi kāṭhinyādīnāṃ kaścit svabhāvaviśeṣo yathā rasādīnām iti tad eva ca dahyate gnisaṃyoge dhūmādivikārāt tad eva ca hastaOtulādikaṃ tulayatīti dagdhṛtulyayoś ca {tulyo}yukto vivādaḥ ubhayapakṣayuktidarśanāt kecid āhud udbhūtavṛttis te

7 jodhātur eva dahati tejodhātor eva paktikārittratvān na pṛthivīdhātvādayo nyakārittratvāt pṛthivīskandhādibhiś ca dāhāOsaṃbhavād itarabhūtābhibhavena tejodhātuvṛttilābhāc ca udbhūtatejobhūtaṃ bāhyaṃ dhātucatuṣṭayam eva dahatīty apare yadi hi teOjodhātur eva dahet sahabhūtāni tadāśṛtaṃ copādāyarūpam api dahet sarvvam eva ca dhātucatuṣṭayaṃ dāhākhyavikāra

8 hetur bhavatīti na tejodhātur eva dahati bāhyaṃ dhātucatuṣṭayam eva tulyate samastasya tulāvanatihetutvād gurutvam eOva tulyaṃ laghūnāṃ tulāvanatihetutvāsaṃbhavād gurutvasahakāriṇāṃ dravyāṇāṃ tulāvanatihetutvaṃ brūmo na tu laghutvaOsahakāriṇām evam api gurutvasyaiva tattra sāmarthyaṃ dṛśyataiti cintyam etat* vipākajopacayikā paṃcādhyātma

9 m iti paṃceti jñānadhātunirāsārthaṃ adhyātmam iti viṣayadhātunirāsārthaṃ attra ca vipākajopacayikā eva paṃcāOdhyātmam ity avadhāryate kuta etad yata āha | naiṣyaṃdikā na saṃtīti nanu pūrvvotpannāś cakṣurādayaḥ paścād utpannānutpannānāOṃ cakṣurādīnāṃ sabhāgahetunā hetuḥ sabhāgahetoś ca niṣyandaphalatvāt kathaṃ naiṣyandikā na santi tadvyatiriktaniṣyaṃdā

10 bhāvān na santīty uktaṃ na tu na saty eva yathā hi vipākaja-vyatirekeṇopacayikāḥ santi aupacayikavyatirekeṇa ○ ca vipākajā yathā mṛtasya naiṣyandikā rūpādaya upalabhyaṃte evan na tayor vvipākajopacayiko niṣyandas tadvyatiri○kta upalabhyate to vipākaj aupacayikavyatiriktaniṣyaṃdābhāvān na naiṣyandikāś cakṣurādaya uktā iti na hi karmmaṇi

11 vipākākhyā tatphalan tu visadṛśaḥ pāko vipāka ity ucyate | na vipāko vipākāntare badhnāti katame te vipākajā i○ty ucyaṃte naiva hi vipākāj jātā vipākajā kiṃ tarhi vipākaheto jātā kiṃ tarhi vipākaheto jātā vipākajā madhyapadalo○pāt phalakālaprāptaṃ vā karmmeti yasmin kāle karmmaṇānaṃtaraṃ phalam utpadyate sa phalakālaḥ tadā tat karmma vipācyata iti

A36a

1 vipāka ucyate etad uktaṃ bhavaty anantaraphalotpattiyogyāt karmmaṇo jātā iti vipākajāḥ yadi phalābhimukhaṃ karmma vipacyata ○ iti vipākaḥ phalam tarhi kathaṃ vipākaḥ ata āha | phalaṃ tu vipaktir eveti vipākaḥ vigate hetau pākaḥ vipākaḥ vipāka[.. ..]jātā vi○pākajā ity anye upacaye bhavāḥ aupacayikāḥ sainikavat* upacaya eva vā aupacayikā vainayikavat* saṃskāraḥ snānābhyaṃ

2 gavyāyāmānulepanādikaḥ viśeṣaśabdaḥ pratyekam abhisambaddhyate āhārādisadbhāve py abrahmacaryād upacayopaghātadarśanā○d brahmacaryeṇānupaghātamāttraṃ syād upacayas tv āhārādibhir eva āhārādayo hi vipākasyānugrahamāttraṃ kurvanti nopacayam anya eva hi te au○pacayikāḥ sa tūpacaikasantāno vipākasaṃtānasya pratiprakāra ivārakṣā durbbalo hi vipākasantāno gamanādikriyāsv asa

3 marthatvāt tasya prakārasyeva durbbalasya pratiprākāra iva sthitaye bhavaty upacayasaṃtāna nāsti hi vinaupayikenna vipākajaṃ syāOt tu vinā vipākajenopacayikaṃ yathā divyaṃ cakṣuḥ śabda aupacayiko naiṣyandikaś cāstīti vipākajasyaiva pratiṣedhād gamyate | O aupacayikakaṇṭhādimahābhūtāvinirbhāgavarttī aupacayikaḥ naiṣyandikabh ūtāvinirbhāgavarrtī naiṣyandikaḥ vipākajo na śabdaḥ

4 na vāṅmāttreṇeṣṭasiddhir ity ataḥ kāraṇaparipraśnaḥ icchātaḥ pravṛtter iti kāraṇam āha vipāko hi cakṣurādika icchato pi O na pravarttate anicchataś ca pravarttate na tv evaṃ śabdo vivakṣāpūrvvakatvān na ca vipākajaṃ rūpaṃ vicchinnaṃ punar utpadyate śabdas tūtpadyate to O vipākadharmmātikramān na vipākajaḥ śāstravirodham udbhāvayann āha | yat tarhi prajñaptiśāstra uktam iti vistaraḥ satyaṃ nirvvarttate |

5 na ca sau vipāka iti nāsti śāstravirodhaḥ kathaṃ tarhi tṛtīyāsau paraṃparety eke evaṃ ca kāraṇakāraṇaṃ pāruṣyaviratiḥ O śabdasya na sākṣān na caivaṃ vipāka iti na vipākajaḥ śabdaḥ | na hi vipākajebhyo vipākajasyotpattir yujyate tasmāc caturthī paṃcamī vāsau paOraṃparety apare āhārasaṃskāraviśeṣair apy utpadyamānāny api vipākajāni bhūtāni niśṛtyotpadyanta iti tebhyaḥ aupacayi

6 kānīty ucyante tebhyo naiṣyandikānīti tāni teṣāṃ sabhāgahetur iti kṛtvā tebhyaḥ śabda iti aupacayikebhyaḥ aupacayiko O naiṣyandikebhyo naiṣyandikaḥ na hi bhūtāpekṣayā śabdavyavasthā yathā hy avyākṛtebhyaḥ kuśalākśala upāttebhyo nupāttaḥ kāyendriyaviṣaOyebhyaḥ śrottrendriyaviṣaya evaṃ vipākajebhyo na vipākajaḥ syād iti evan tarhi śārīriky api vedaneti vistaraḥ tattra yāt karmma

7 ṇaḥ sākṣātphalaṃ sā vipāko bhaviṣyati na karmmajabhūtotpannā śabdavad ity abhiprāyaḥ yadi śabdavad yuktivirodhaḥ syān na O syād vipākajeti saṃbadhyate na hi karmmajabhūtasaṃbhūtatvaṃ

vipākalakṣaṇaṃ kin tarhi yathoktam tasyānicchato py anuvṛttir icchato pi nivṛOttir etac ca vipākalakṣaṇaṃ krammajabhūtasaṃbhūtāyāṃ vedanāyāṃ na viruddhyate | cakṣurādivac chabde ca na saṃbhavatīcchātaḥ pravṛtteḥ

8 tattra yā sukhaduḥkhapratyayopasaṃhāram antareṇāpi pravarttate sukhaduḥkhapratyayavyāmṛtyāv api na nivarttate sā sukhā duO̲khā ca vedanā vipākajā yā tu sukhaduḥkhasaṃvedanīyaviṣayopasaṃhārād bhavati tadabhāvāc ca na bhavati syā naiṣyandikī ācāryasaOṅghabhadras tv āha na vai sarvvāśarīre vedanā karmmajabhūtanaimittikī nāpi sarvvā vipākaḥ akarmmajānām api bhūtavyatiriktā

9 nāṃ ca tadutpattinimittatvāt kāyaṅ hi pratītya spraṣṭavyaṃ kāyavijñānaṃ cotpadyate kāyikī vedanā śabdas tu vipākajabhūtaheOtuka eva sa yadi vipākaḥ parikalpyate vipākadharmmātikramād virodhaḥ avipākajatve tu nāsti virodha iti attra hi vipākadharmmāOtikramān na vipāka ity etad eva saṃbadhyate śeṣaṃ tv asaṃbadhyamānatvād granthaparipūraṇārthaṃ kevalam uktaṃ lakṣyate tridhānya i

10 ti vacanād apratighā aṣṭau naiṣyandikavipākajā evety avadhāryate naiṣyandikā ye vipākavyatiriktāḥ sabhāgasarvvattragaheOtujanitāḥ ye tu vipākahetujanitā [..] vipākajāḥ atra ye sarvvattragahetujanitāḥ sabhāgahetujanitā pi te kliṣṭā dharmmās syuOs sabhāgahetujanitāḥ kuśalā nivṛtāvyākṛtāś ca aupacayikāḥ na santi kiṃ kāraṇaṃ apratighānāṃ cayābhāvā

11 d rūpiṇāṃ hi parasparapratighātā nairantaryāvasthānaṃ caya ucyate na O cāyam apratigheṣu saṃbhavatīti na te aupacayikāḥ santi aupacayikā api santi | ye pūrvvahetusāmarthyā prabhāvādhikaOtvāt puṣṭatarā utpadyaṃta ity e+ke

A36b

1 arūpiṇām api hi vṛddhir vvirūḍhi vipulatety uktā asty uktā sā tu naiṣyaṃdikair eva pratyuktā ye hi pūrvvahetusāmarthyāt prabhāvādhikā utpadyaOnte naiṣyandikā eva ta ucyaṃte sabhāgasarvvatragahetumukhenotpannānāṃ upacayasya niṣyandasahacāritvāt saty aupacayikāḥ paramāṇucayāObhāvāt tu nopacayikā ity ucyanta

2 ity ācāryakaṃ tridhānye naikadhā ceti tattra vipākajendriyāvirbhāgavarttino vipākajā aupacayikendriyāvinirbhāgavarttiOnaḥ aupacayikā śeṣā naiṣyandikā rūpādīnāṃ sādhāraṇasaṃbhogānāṃ vipākatvaṃ na yujyata ity ākṣepapadaṃ yasya tāni tasya vipāko O dhipatiphalaṃ cānyasyādhipatiphalam evety evaṃ vipāke pi sādhāraṇasaṃbhogatā na virudhyate evaṅ hi cakṣurādiṣv api prasaṅgaḥ

3 iṣyate eva piśācādīnāṃ āviṣṭacakṣurādibhir ddarśanādikaṃ etad api paraṃ praty asiddhaṃ svasiddhāntaviruddhaṃ ca kathaṃ hy anyadīyena O cakṣuṣānyasya darśanaṃ bhaviṣyati yad apy uktaṃ yā tadanirbhaktendriyāśrayā vedanā saṃbhogākhyā nāsau sādhāraṇeti nāsti sādhāraṇasaṃObhogatvam upāttānāṃ rūpādīnām iti etad api cintyaṃ kim attra darśanādikaḥ saṃbhogo bhipretaḥ + uta vedaneti asaṃskṛtaṃ hi kuśa

4 lanityatvāt sarvvasaṃskṛtapariyāgena vā tatprārthanāt sāran nityatvād ity apare sāratvā dravyam ucyate | suvarṇṇādivan na tu O svarūpāstitvamāttrād rūpādivad iti kṣaṇaṃ eṣām anaiṣyandiko stīti kṣaṇikāḥ ādyo hi mārggakṣaṇaḥ sabhāgahetum aṃtareṇotpadyaOta iti na naiṣyandikaḥ anyas tu saṃskṛto dharmmo nāsti kaścid anaiṣyandikaḥ duḥkhadharmmajñānakṣāntikṣaṇaḥ punaḥ samanantarapratyayasyā

5 ti balīyastvāt sabhāgahetunirapekṣa utpadyate tadbalīyastvaṃ tv āryamārggasamānaprakārānekadharmmapoṣitasya tadāOtmakasya

ca tadarthaprayogāt* ekasantāne cakṣurādidvayaprasaṃgād ubhayoś ca kāryādarśanāt* vipākajā eva cakṣurādayo nopaOcayikāḥ śabdo pi vipākajo yasmāt kāraṇāny asya vipākajānīty ācāryaśrīlātaḥ dravya-samudāyabhedena cakṣurādīnā

6 m ekasminn āśraye santatidvaividhyaṃ tatkāraṇabhedād ata eva na naiṣyandikaṃ cakṣur asti tasya pṛthakkaraṇābhāvād ity abādhakaOm etat* atha samudāyasantatim abhisaṃdhāyocyate nāsti doṣaḥ cakṣurvijñānasya sasaṃprayogasyotpattis tatkāryan na hi vipākajaOm eva cakṣus tadvijñānotpattikāraṇaṃ naupacayikam iti yuktam abhidhātuṃ divyasya cakṣuṣas tadvijñānotpattikāraṇabhāvaprasaṃgā

7 d asamarthaṃ hi vipākajaṃ cakṣur au+pacayikam aṃtareṇa tadvijñānam utpādāyitum ity ubhayos tadubhayos tadutpattau sāmārthyaṃ naś O cavam indriyadvayābhyupagame kācid dharmmatā bhidyate yad apy uktaṃ vipākajakāraṇatvāc chabdo vipākaja iti pūrvvam evāttra prativiOhitaṃ icchānuvidhānāt kāyavijñaptivac chabdo pi na vipāka iti na cākāraṇadharmmaḥ sarvva eva kārye bhavaṃty anyathā vā śabdakāra

8 ṇānām eva vipākajatvaṃ + tasyā tasmād vipākajebhyo py avikapākasya santāna virudhyate kāmadhātāv iti vistaraḥ kuśalaOkliṣṭair dharmmair atītānāgatair api samanvāgamo vyākṛtais tu + varttamānair eva avyākṛtāptis sahajeti vacanāt kāmadhātuvacanaṃ rūOpadhātuvyavacchedārthaṃ kramagrahaṇam aupapādukanirāsārthaṃ kalalādyavastho hi pratisaṃdher ārabhya kuśalakliṣṭena cakṣurvvijñāne

9 na samanvāgata eva na cakṣurdhātunā to yadā cakṣurindriyaṃ pratilabhate tadā cakṣunaivāsamanvāgatas samanvāgamaṃ pratilaObhate na cakṣurvvijñānadhātunā pūrvvam eva samanvāgatatvād ārūpyopapannānām ubhayenāsamanvāgatatvād

ārūpyacyuta ity āha dvitīOyādidhyānagrahaṇa tattra cakṣurādivijñānābhāvād upapadyamāna ity aṃtarābhavāvasthas tasyāvikalendriyatvāt* dvitīyadhyāno

10 papannaḥ paśyann iti teṣām api vikalendriyatvān na cakṣurdhātunā samanvāga+mo sti tadbhūmikacakṣurvvijñānābhāvāt praOthamadhyānabhūmikam eva cakṣurvvijñānam avyākṛtaṃ sammukhīkurvvaṃtīty ataḥ pūrvvaṃ samanvāgataḥ paśyann eva cakṣurvvijñānena samanvāOgamaṃ pratilabhate na cakṣurdhātunā tatpracyutaś cādhastād upapadyamāna iti dvitīyādidhyānapracyutaḥ brahmaloke kāma

11 dhātau copapadyamānaḥ sa hi cakṣurdhātunā samanvāgata eva cakṣurvvijñānadhātunā tu prāg asamanvāgataḥ aṃtarābhavāvaOsthāyā samanvāgamaṃ pratilabhate ārūpyadhātucyuta iti sa hi pūrvvam ubhayenāsamanvāgataḥ brahmaloke kāmadhātau copapaOdyamāno yugapat samanvāgamaṃ pratilabhate etān ākārān sthāpayitveti ārūpyadhātucyutas tattraivopapadyamānaḥ

A37a

1 brahmalokopapannaḥ kāmadhātau ca labdhāvihīnacakṣuḥ prathamā koṭiḥ dvitīyādiṣu dhyāneṣūpapanna iti vistaraḥ dvitīyadhyānopapaṃnno hi cakṣuOrdhātunaiva samanvāgataḥ cakṣurvvijñānam asammukhīkurvvāṇaḥ na cakṣurvvijñānadhātunā svabhūmikasyābhāvāt prathamadhyānabhūmikasya cāsaṃmukhīkṛtatvā O dvitīyā koṭiḥ kāmadhātāv iti vistaraḥ sa hi cakṣurvvijñānadhātunaivātītānāgatasamanvāgataḥ na cakṣurdhātunā alabdhacakṣur jjātyandhaḥ

2 vihīnacakṣur upakramāndhaḥ prathamadhyānopapannas tattrendriyavaikalyābhāvā labdhāvihīnacakṣur iti nocyate caturthy etān ākārān sthāpaOyitveti ārūpyadhātopapannaḥ sa hi nobhayena sama-

nvāgataḥ evaṃ cakṣurdhāturūpatvor iti vistaraḥ yaś cakṣurdhātunā asamanvāgataḥ samavāOgamaṃ pratilabhate rūpadhātunāpi sa iti nāsty attra catuṣkoṭikaḥ kiṃ tarhi paścātpādakaḥ yo + rūpadhātunā asamanvāgataḥ

3 ārūpyadhātupracyutaḥ kāmadhātau rūpadhātau copapadyamānaḥ samaṃanvāgamaṃ pratilabhate cakṣurdhātunāpi saḥ syāt tu cakṣurdhāOtunaivāsamanvāgataḥ samanvāgamaṃ pratilabhate krameṇa cakṣurindriyaṃ pratilabhamānaḥ na rūpadhātunā pūrvvaṃ samanvāgatatvāt* yaś cakṣurdhāOtunā samanvāgataḥ rūpadhātunāpi sa ity atrāpi catuṣkoṭikaṃ na yujyate kin tarhi pūrvvapādakaḥ yaś cakṣurdhātunā samanvāgataḥ

4 rūpadhātunāpi saḥ syāt tu rūpadhātunaiva na cakṣurdhātunā alabdhavihīnacakṣur | yaś cakṣurvvijñānadhātunā asamanvāgataḥ samanvāOgamaṃ pratilabhate rūpadhātunāpi sa iti catuṣkotikaḥ prathamā koṭir dvitīyādi dhyānopapannaś cakṣurvvijñānasaṃmukhīkurvvāṇaḥ dvitīyāOdidhyānacyutaś ca kāmadhātau brahmaloke copapadyamānaḥ ¸ dvitīyā ārūpyadhātupracyuto dvitīyādiṣu dhyāneṣūpapadyamānaḥ

5 sa hi ūpadhātunaivāsamanvāgataḥ samanvāgamaṃ pratilabhate na cakṣurvijñāna+dhātunā dvitīyādidhyānabhūmikasya cakṣurvvijñānaOsyābhāvāt tṛtīyā koṭiḥ ārūpyadhātupracyutaḥ kāmadhātuprathamadhyānayor upapadyamānaḥ sa hi rūpadhātunāpy asamanvāgata samaOnvāgamaṃ pratilabhate cakṣurvvijñānadhātunāpi caturthī koṭir ārūpyadhātūpapannas tatpracyutas tattraivopapadyamāna kāmadhātupratha

6 madhyānopapannas tatpracyutaś ca tattraivopapadyamānaḥ yaś cakṣurvvijñānadhātunā samanvāgato rūpadhātunāpi sa iti attrāpi O pūrvva-

pādakaḥ yaś cakṣurvijñānadhātunā samanvāgato rūpadhātunāpi sa kāmaprathamadhyānopapannaḥ dvitīyadhyānopapannaś cakṣurvvijñānaṃ saOmmukhīkurvvāṇaḥ syād rūpadhātu+naiva na cakṣurvvijñānadhātunā dvitīyādidhyānopapanna cakṣurvvijñānam asammukhīkurvvāṇa iti jā

7 tyandhaḫ kāmadhātāv upapadyamānaḥ tadbhūmikam anyabhavasamanvāgatatvācakṣurvvijñānadhātuṃ pratilabhate evaṃ bhavasaṅkaraḥ pariOhāryo vipākādivaśād vā bhavo vyavasthāpanīya ity ākṣepapadam attrābhiprāyo na vijñāyate na hy upapadyamāno jātyandho sti pūrvvaṃ jāOtyandha iti ced viśeṣaṇam apārthakaṃ na copapadyamānaś cakṣurvvijñānaṃ pratilabhate nena pūrvvam eva samanvāgatatvā tṛṣṇāvaśe

8 na bhavavyavasthā vipākavaśena janmavyavasthety attra kin na yujyate dvādaśādhyātmikā iti kim attrāvadhāryate ubhayam apy evaṃ cāOnye bāhyā ete cānyathā na saṃtīty uktaṃ bhavati saṃkhyāmāttranirddeśena viśeṣato na gamyanta ity ataḥ praśnaḥ katame dvādaśeti tannirvāraOṇārtham āha hitvā rūpādīnīti adhi ātmānam adhyātmaṃ adhyātmavenādhyātmikaṃ na hy ātmany asati ādhyātmikaṃ bāhyaṃ vā bhavati na hy a

9 sati śīle adhiśīlaṃśikṣā bhavati ahaṃkārasanniśrayād iti vistaraḥ ahaṃkārasanniśrayo hy ātmavādibhir ātmety abhidhīyaOte tathā hy ātmiguṇatvenātmaviṣayatvena cāhaṃkāraṃ pratipannāḥ ahaṃkāraś ca cittasanniśṛtas tadvyatiriktātmābhāvād āhito haṃmāna etaOsminn ity ātmā cittam eva caittānāṃ ca cittāśrayatvāt* cittam evātmatvenopacaryate ¸ kathaṃ punar etad gamyate trātmatvena cittam a

10 bhipretam iti ata āha ātmanā hi sudānteneti vistaraḥ etac cāgamāntarāpekṣam asminn arthe jñāpakan na kevalam iti pra-

darśaOyann āha cittasya cānyattra damanayuktam iti vistaraḥ attra hi cittasya damanaṃ cittam eva ca dāntaṃ sukhāvaha sukhāvaham ity uktaṃ ato trāOtmaśabdena cittam evābhipretam iti vijñāyate ā+tmanā hi sudāntena svarggaṃ prāpnoti paṇḍitaḥ iti āśrayabhāvena pratyāsanna

11 bhāvād iti adeśasthasya cittasya kaḥ āśrayabhāvaś cakṣurādīnāṃ yo na rūpādiṣu vidyate yasmin viśeṣe sati cittaṃ tadvikārāOnuvidhāyi bhavati tadvikārānuvidhānāc cādeśastham api tadvijñānaṃ cakṣurādiṣv eva lakṣyate na rūpādiṣu tathā hi tatsaṃprayuktā sukhā O duḫkhā vā vedanā śarīradeśe paricchidyate narū+pādiviṣayadeśe ata etasmād viśeṣāc cakṣurādīnāṃ rūpādīnāṃ ca

12 vijñānotpattikāraṇatvāviśeṣe py āśrayatvaṃ viṣayatvaṃ ca sidhyati tataś cādhyātmikabāOhyatvaṃ | kim attra kāraṇam ekotpā++dasthitinirodhaikaphalādibhyaś cittacaittebhyaś cittam ādhyātmikaṃ caitasā bāhyā iti sthavirasaOṅgha+++bhadraḥ na tūktaṃ rūpādivad viṣaya++bhāvā

A37b

1 d viprakṛṣṭatvaṃ caittānāṃ bāhye kāraṇaṃ cittasya cakṣurādivad āśrayabhāvena pratyāsannatvaṃ ādhyātmikatve evam ukte kāraṇe kāraṇaparipraśnaḥ O kevalaṃ granthaparipūraṇāya lakṣyate yad apy uktaṃ caittānām eva sutarām adhyātmikatvaṃ cittāśṛtatvena pratyāsannabhāvād ity etad apy asaṃbaddhaO

2 m iva lakṣyate yasmā tadupakārakatvena pratyāsannānāṃ viprakṛṣṭānāṃ cādhyātmikabāhyatvam iṣyate cakṣurādayaś cāśrayabhāvād aOsādhāraṇopakāritvena pratyāsannā ity ādhyātmikā ucyaṃte rūpādayas tu viṣayabhāvād upakārakatvena viprakṛṣṭā iti bāhyā ¸ etac ca viO

stareṇa vyākhyātaṃ yad apy uktaṃ kiṃcid eva cittam ahaṃkārasanniśrayaḥ sarvvaṃ cādhyātmikam iti nāhaṃkārasanniśrayatvāt* cittasyā

3 tmopacāro yujyate ātmaviṣayo hy ahaṃkāra ity ātmavādināṃ prasiddham ata etad uktaṃ ātmābhāve py ahaṃkārasanniśrayatvāOc cittam ātmety upacaryate ādhyātmikabāhyavyavastheti yad apy uktaṃ rāgādisanniśrayatvāt sarvvasya kliṣṭaprasaṃgo viśeṣahetvabhāvād iti O ahaṃkārasanniśrayatvāc cittam ātmety upacaryate nātmātmā {tmā} bhavaty atas tajjātīyatvād anyasminn apy ātmopacāro na virudhyate |

4 padminīvad rāgādisanniśrayatvāt tu cittaṃ kliṣṭam eva bhavati nopacaryata iti viṣayaṇ praty avasthīyate sa evāha satatam aOtadātmano haṃkārasanniśrayatvāc cittaṅ hi satataṃ viṣayān atati na hy etat kadācid aviṣayaṃn bhavatīti nanv evaṃ caitaseṣv api prasaṅgaḥ nāOsti prasaṅgaḥ manaḥpūrvvaṅgamatvāt* ekacaravacanāt tadāśṛtānām eva ca viṣayagamanāc caitasānām api damane cittam eva

5 vyapadeśavad iti etāni nidarśanāni cittapradhānyaprarūpakāni na caittānāṃ viṣayeṣu satatam atena pratiṣedhakāni O na ca prādhānyam ātmopadeśanimittaṃ kin tarhi satatam atanaṃ na cāryaṃ gośabdavad bhūrṇiśabdo yato nyattra nimittasadbhāve pi na pravartteta O tasmāc caitteṣu prasaṃgo ttrānivāryaḥ yad apy uktaṃ kena vā caittānāṃ apy ahaṃkārasanniśrayatvaṃ vāryate satkāyadṛṣṭeḥ paṃco

6 pādānaskandhaviṣayatvād iti attra hi āśrayālaṃbanabhāvena ahaṃkārasanniśrayatvaṃ cittasyābhipretaṃ nālaṃbanāObhāvenaiveti nāsti caittānām ahaṃkārasanniśrayatvaṃ yadi vijñānasyāśrayabhāvāc cakṣurādayaḥ ādhyātmikāḥ evan tarhi ṣaḍ vijñānadhāOtava iti vistaraḥ na hy ete manodhātutvaprāptā iti ṣaṇṇām anantarātītāvasthām aprāptāḥ varttamānā anāgatā vā citta

7 syāśrayī bhavanti na ca samanantarāvasthāyāṃ cakṣurādivijñānadhātutvena vyavasthāpyaṃte ṣaṇṇām anantarātītaṃ vijñānaṃ ○ yad dhi tan mana iti tadā manodhātutvena vyavasthāpanād yadā tadā atītāḥ pratyutpannā vā ta eva te cakṣurvvijñānadhātvādayo mano○dhātur bbhavanti na hy atītasya vijñānasya prāgabhūtaṃ manodhātutvaṃ bhavati cakṣurādivijñānadhātutvaṃ vā prāgvidyamānaṃ vyāvarttate |

8 vijñānāṃtarāśrayabhāvena hi vijñānam eva manodhātur vyavasthāpyata iti manodhātulakṣaṇaṃ nābhivarttante anyathā hī+ti ○ yadi pratyutpannam anāgataṃ ca vijñānaṃ manodhātur na syād atītaṃ ca vijñānadhātuḥ evaṃ sati manodhātur + atīta eveti vistaraḥ ya○dy atīta eva manodhātuḥ syā+d ata āha | iṣyante ceti vistaraḥ kimartha+m punar e+vam iṣyante | ata āha | yadi cānāga

9 tapratyutpannasyetyādi | attraiva kāraṇam āha | na hi lakṣaṇasyādhvasu vyabhicāro sti vyabhicāre hy anyad anāgataṃ anya○t pratyutpannam anyad atītam iti sarvvaṃ prayatnavaiyarthyaṃ syāt * bhāvābhāvayoś ca sopākhyanirupākhyatvenātyantavilakṣaṇatvāt pa○rasparāpattir api na yuktā tasmād vijñānānāṃ dvijñānāṃtarāśrayabhāvāsvābhāvyaṃ sarvvadā vidyate na tv atītānām abhivyajyata

10 ity ata uktaṃ | ṣaṇṇām anantarātītaṃ vijñānaṃ yad dhi tan mana iti dharmmasaṃjñakaḥ sabhāga iti sabhāga evety avadhāryate ta○tsabhāgāś ca śeṣā iti vacanād idaṅ hi sabhāgaviṣayalakṣaṇaṃ yasya vijñānasya yo viṣayo niyato viṣaya eva ca yathā ma○novijñānasya dharmmadhātur asādhāraṇatvā+n niyato viṣaya eva yadi tattra tadvijñānam utpannam iti vistaraḥ utpattidha+rmmī

11 ty anutpattidharmakād viśinaṣṭi evam asau viṣayo gṛhīto grahīṣyata iti vā sabhāga ucyate na ca ○ so sti kaścid dharmmadhātur ityādi kṛtsnajñeyaviṣayatvān manaso na so + sti kaścid dharmmadhātus traiya-

dhviko nadhviko vā yattra ○ nānantaṃ manovijñānam utpannam utpatsyate vā anaṃntaṃ parisaṃkhyānābhāvāt* svātmani kārittra-nirodhāt tulyālaṃbanatvā

12 d atisannikṛṣṭatvāc ca svabhāvaḥ sahabhuvaś ca nālaṃbyate | saha-bhūgrahaṇena ○ samprayuktā viprayuktāś ca gṛhyaṃte nanv evam anātmajñānaviṣayatvā dharmmadhātuvat sarvva evāṣṭādaśa dhā-tavaḥ ○ sabhāgāḥ + prā+pnuvanti teṣāṃ svakārittrāpekṣayāt sabhāga-tatsabhāgatvavyavasthāpanāt*

A38a

1 svena viṣayakāritreṇeti viṣayagrahaṇaṃ sabhāgahetvāśrayādi-bhāvakāritrāntaranivṛtyarthaṃ nirddhyate nirotsyate veti varttamānaṅ hi cakṣur vviro○dhābhimukhatvān nirudhyata ity ucyate anityatā-kārittrāvasthitatvād anāgatam utpattidharmmakatvān nirotsyata iti tad dhi yathāvaśyam utpatsyate ○ pi vijñānasamāyuktam asamāyuktaṃ ceti yathā varttamānaṃ cakṣuḥ + kiṃcid vijñānasamāyuktaṃ kiṃcid asamāyuktam evam anutpatti

2 dharmmakam apīti manas tv anutpattidharmmakam apīti manas tv anutpattidharmmakam eveti utpannenāvaśyam ālaṃbanavijñānān na hi nirālaṃ○banā vijñānotpattir asti svenendriyakāritreṇeti indriyakāri-tragrahaṇaṃ sabhāgahetvādikārittranirāsārthaṃ ya eva gandhādayaḥ ekasye○ti kadācit pratyayasannidhyeta evānyasya ghrāṇādideśa utpadyamāṇās tadvijñānam utpādayeyuḥ sādhāraṇatvā dharmmadhā

3 tor api rūpādivat svabhāgatvam anekasaṃtānavaśena kasmmān na vyavasthāpyate rūpan tu pratyutpannam eva dṛśyate nātī○tānāgatam anutpattidharmmakaṃ vā evaṃ yāvat spraṣṭavyaṃ varttamānam eva spṛśyate nātītānāgatam anutpattidharmmakaṃ vā taḥ santānavaśena

kāOrittrakriyāto rūpādīnāṃ sabhāgatatsabhāgabhāvo vyavasthāpyate dharmmasaṃjñakeṣv eṣa vikalpo nāsti tasya tryadhvānadhvapati

4 tasyāpi viṣayatvā na saṃtānavaśena vyavasthā śakyate vaktuṃ ko bhāgaḥ kathaṃ caite sabhāgā iti na vijñāyate ata āha saObhāga iti ko rthaḥ bhajanaṃ bhāgaḥ bhāga eṣām astīti sabhāgāḥ tat punar ya+d indriyaviṣayavijñānām anyonyabhajanaṃ āśrayāśrayiviṣaOyaviṣayi bhāvenānyonyānukūlatety arthaḥ kārittrabhajanaṃ vā bhāgaḥ yasya yatkārittraṃ tasya tadanuguṇabhāvaḥ ya+thā cakṣurindriya

5 sya rūpālocanaṃ na vijñānasya vijñānaṃ rūpasya tayor vviṣayabhāvenāvasthānaṃ kāritram evam anyattrāpi vaktavyam etac ca pūrvvam evoOktaṃ sakarmmakṛt sa bhāga iti sparśasamānakāryatvād vā sabhāgā iti sambadhyate | sparśo hi viṣaye niyatavijñānabhajanād bhāgas tadadhīnatvāOd ataḥ samānabhāgāḥ sabhāgāḥ samānasparśā ity arthaḥ saḥsparśo hi teṣāṃ caitto dharmmaḥ samānaṃ kāryam ataḥ kāraṇabhāvena samāna

6 tvāt sādṛśyārthas sabhāgārtha iti kecit* ye punar asabhāgās teṣāṃ sabhāgatvāj jātisādṛśyā tatsabhāgāḥ tatsadṛśā ity artha ubhāv aOpi hi tau dṛṣṭir ekam āyatanam eko dhātuḥ anyonyahetutvā jātisabhāgāḥ anyonyasambandhakatvād anyonyāvāhakatvāc ceti kati dhātavo daOrśanaheyā iti vistaraḥ atra ye darśanamārggeṇa prahīyante te darśanaheyāḥ ye bhāvanāmārggena te bhāvanāheyāḥ anāsravāḥ

7 apraheyāḥ ye vā navaprakārā apy ekaprakāreṇa mārggeṇa prahīyante te darśanaheyāḥ ye navaprakārāḥ navaprakāreṇaiva O mārggeṇa te bhāvanāheyāḥ rūpigrahaṇam arūpivyavacchedārthaṃ daśeti dharmmadhātunirāsārthaṃ paṃca ceti cakṣurādivijñānadhātavo manoOvijñānadhātuvarjyāḥ antyās trayas triprakārā itivacanād eta eva cavacanād bhāvanayaiva heyā eva cety avadhāryate satyeṣv avi

8 pratipatteḥ sāsravatvāc ca anālaṃbanatvād bahirmukhapravṛttatvāc ca satveṣv avipratipattiḥ caśabdaḥ samuccayārthaḥ pāṭhakrameṇāṃte ○ bhavatvād anyāḥ ttraidhā[tu]kāś ca tu satyadarśanaheyāḥ aṣṭāśītir anuśayāḥ tatsaṃprayuktāś cittacaittās tallakṣaṇāny anuśayānāṃ ca tatsaha○bhugrahaṇēna gṛhyaṃte na gṛhyaṃte na tu tatprāptayaḥ prāptimataḥ pūrvva paścāc ca bhāvād atas tāsāṃ pṛthaggrahaṇaṃ tatprāptayaś ca sānucarā

9 iti tadanucarāḥ prāptiprāptir lakṣaṇālakṣaṇāni ca tattrāṣṭāśītyanuśaya-saṃprayuktaṃ vijñānaṃ manodhātu manovijñānadhātuś ca ○ śeṣāḥ saṃprayuktāḥ sārdham anuśayaiḥ viprayuktāś ca dharmmadhātuḥ śeṣā ity atiprasaṃge saty ānāsravebhyo viśeṣaṇarthaṃ sāsravagrahaṇaṃ ○ āryamārggavirodhitvāt pṛthagjanatvam āp āyikaṃ ca kāya-vākkarmmasatkāyāntagrāhadṛṣṭyādivad darśanaprahātavyam ity eke tathā hy ā

10 dye mārggakṣaṇa utpadyamāne pṛthagjanatvenātyantam asama-nvāgamaṃ pratilabhate srotāpannaś cāvinipātadharmmety uktaṃ na cā○prahīṇe āpāyike kāyavāṅmanaḥkarmmaṇy apāyakṣayo yujyate uktaṃ ca kṣīṇā me narakā iti vistaraḥ kṣayaś ca prahāṇe kṣīṇā me ○ jātir ity arhatvavyākaraṇāt tasmād atyalpam ucyate aṣṭāśītyanuśaya tatsahabhuva i+tyādi attra vidhīyate na tatpṛthagjanatvaṃ

11 āpāyikaṃ ca kāyavākkarmma darśanaprahātavyaṃ kiṃkāraṇam ata āha eṣa hi saṃkṣepaḥ na dṛṣṭiheyam akliṣṭam ity anena pṛthagja○natvaṃ na darśanaheyam iti darśayati na rūpam ity anena kliṣṭam apy āyikaṃ kāyavākkarmma na darśayaheyam ity āha nāpy aṣaṣṭhaja iti kliṣṭa○m api darśanaprahātavyam iti darśayati daśa bhāvanayā heyāḥ paṃca cety uktvā kimartham punar abhidhīyate na rūpaṃ na py aṣaṣṭhaja

12 m iti niyamārthaṃ antyās trayas triprakārā ity uktaṃ tattra niyamaḥ kriyate ○ na na dṛṣṭiheyam akliṣṭaṃ kliṣṭam apy avijñaptirūpaṃ na darśanaheyaṃ kliṣṭam apy aṣaṣthajaṃ vedanādi darśanaprahātavyam iti nāsti kiṃcid kliṣṭaṃ ○ darśanaprahātavyaṃ nāpi rūpaṃ cakṣurādivad ity anugamaṃ darśayati akṛiṣṭāvyākṛtam ca pṛthagjanatvam anivṛtāvyākṛtam ity arthaḥ

13 anena pakṣadharmmatvaṃ hetoḥ pradarśayati yat sarvvākuśaladharmmā○spadabhūtaṃ tad akliṣṭaṃ na yujyata iti vipratipannasya tatprasādanārtham āha | samucchinnakuśalamūlānām iti vistaraḥ yadi hi tat kuśalaṃ ○ syāt samucchinnakuśalamūlāḥ apṛthagjanāḥ syuḥ kuśalatvāt tasyāpi samucchinnatvān na caitad iṣyate |

A38b

1 tasmān na tat kuśalaṃ kliṣṭam api na bhavati vīta○rāgāṇāṃ tadsamanvāgamād anyathā hi pṛthagjanaḥ kāmavītarāgo pṛthagjanaḥ syād upapattyāśrayapratibaddhatvāc ca tatsamanvāgamasya nānyattropapanno ○ nyadhātubhūmitvena samanvāgamato bhavati tasmāt* kliṣṭm api na yujyate rūpaṃ kāyavākkarmma na ca rūpaṃ kiṃcit kliṣṭam akliṣṭa[. .. .. ..]

2 naprahātavyam asti kiṃkāraṇaṃ satyeṣv avipratipattir iti mūladharmmatve ○ saty anālaṃbanatvā nirvviśeṣaṇo hi hetur darśanaprahātavyānāṃ jātyādibhir anaikāntikaḥ syād duḥkhe dharmmajñānakṣāntau pṛthagjanatvaprasaṃgāc ca du○ḫkhadharmmajñānakṣāntyā hi tat prahīyeta tatpraheyāṇāṃ ca kṣāntyutpāde pi samanvāgamād āryo pi pṛthagjanaḥ syād evaṃ śāstravirodhaḥ

3 pṛthagjanatvaṃ katamad āryadharmmāṇām alābha iti ācāryasaṅghabhadra āha tadālaṃbanakleśaprahāṇe tatprahāṇaṃ na rūpaṃ

darśaOnaprahātavyaṃ nāpy akliṣṭaṃ vastu dvividhaṃ hi prahāṇa baṃdhanāpakrāntiś ca yad ucyate svabhāvaprahāṇaṃ viṣayaviśleṣaś ca yad ucyate ālaṃbaOnaprahāṇam ābhidharmmikaiḥ tatra yasya pratipakṣodayāt prahāṇaṃ pratilabhate tat svabhāve prahāṇaṃ tadyathā saṃyojanānāṃ

4 tadekaphalānāṃ ca yatprahāṇāt tu yasmād vastuno visaṃyujyate na tu tenāvaśyam asamanvāgamaṃ pratilabhate tad ālaṃbanapraOhāṇaṃ tattra sarvvasmin sāsrave rūpe darśanaheyair bhāvanāheyaiś ca saṃyojanaiḥ saṃyuktaḥ tasya kramaśaḥ kleśeṣu prahīyamāṇeṣu prati O prakāraṃ visaṃyogaprāptaya utpadyante iti te prahīyanta ity ucyaṃte rūpasya tu tadanvayānāṃ ca jātyādīnāṃ anyeṣāṃ cākliṣṭā

5 nām arūpiṇāṃ naivaṃ visaṃyogaprāptaya utpadyante tasmāt te ya thābhūmyaṃtyānantaryamārggaheyā eva yujyante na ca darśanaO mārggeṇa kasyāścad bhūmed virajyata iti katham tatpraheyaṃ rūpa syāt* āpāyikā dharmmāḥ dṛṣṭasatyānāṃ pratyayavaikalyā notpadyante tadOviṣayakleśāprahāṇāt tu na te prahāṇā iti atrāpy anyattrotpadyamānāḥ rāgādayaḥ kimarthaṃ dṛṣṭyādiṣv iva darśanaprahātavyā

6 eva nocyanta ity avaśyaṃ vaktavyaṃ satyeṣv avipratipatter ity ayam eva hetur ālaṃbane vaśinā hi rāgādīnāṃ prahāṇavyavaOsthānaṃ yadi tadālaṃbanakleśaprahāṇāt pṛthagjanatvaṃ prahīyate paṃcānām āryapudgalānāṃ kathaṃ na pṛthagjanatvaprasaṅgaḥ duḫkhadharmmajñā+naOkṣāntikāle tatprāpter vvi+hīnatvād ato darśanamārggottarakālaṃ bhāvanāheyaṃ ca tan na cotpannāryamārgga+sya pṛthagjanatvaprasaṅgaḥ

7 pūrvvaṅ hi tad vihīnaṃ na prahīṇam iti paścāt prahīyate kaḥ punar vvihīnaprahīṇayor vviśeṣaḥ asti hi saṃbhavo yad vihīOnālaṃbanaḥ yady evaṃ kin tarhy ucyate prāk prahīṇe prakāre ca śeṣais tadviśeṣair

mmalair iti pratimavi+dhir akliṣṭāvyākṛtaṃ ca pṛtha+gjaOnatvam ity avirodhaḥ na dṛṣṭihetum akliṣṭam ityādi kileṣṭam adhikṛtyoktaṃ ato vicāryaṃ kathaṃ pṛthagjanatvād iti darśanaheya

8 m ity ākṣepapadaṃ satyeṣv avipratipatte kliṣṭasya ca tadālaṃbanakleśaprahāṇena prahāṇād iti kāraṇokter vvicāriOtam etat prathamānāsravakṣaṇe pṛthagjanatvaprasaṃgād iti durnītam eta syād ity ākṣepapadaṃ ko ttrābhiprāyaḥ | utpadyamāne naiva O tatprahāṇāt prathamānāsravakṣaṇena pṛthagjanatvaprasaṅga iti etad api durnītaṃ svamatena paramatena tu utpādasthitiniro

9 dhāvasthāsu mārggasyāviśiṣṭatvāt praheyabhedenecchanti vaibhāṣikāḥ prahāṇaprāptisamavadhānavirodhād anuśayaprāpteOḥ prahāṇamārggeṇa ca visaṃyogaprāptyāvāhanā nirdhyamāna eva mārggaḥ tadāvaraṇaṃ prajahātīty attra tu vicāryamāṇety ata eOva kathā visaratīty alaṃ prasaṅgena cakṣurādyāyatanajam api vedanādi darśanaprahātavyaṃ rūpādiviṣayatvena cakṣurādi

10 vijñānavad bahimukhapravṛttatvād ity ācāryasaṅghabhadraḥ attrāpi bahirmukhapravṛttaṃ kiṅkāraṇan na darśanaprahātavyaOm iti sa eva hetur vvaktavyaḥ satyeṣv avipratipatter ity ato bahirmukhatvam akāraṇatvaṃ cakṣuś ca dharmmadhātoś ca pradeśo dṛṣṭir iti tattra O sarvvadharmmebhyo dvau dharmmau dṛṣṭisvabhāvau rūpiṣu cakṣurindriyaṃ [..] arūpiṣu paṭupracārā jñeyābhyūhanāneyāntarmu+kha

11 pravṛttā prajñā tattra cakṣus tāvad uktalakṣaṇaṃ tallokasampratipatter ālocakatvād aṃdhakāravirodhitvāt paṭutvāc ca dṛṣṭiḥ O satkāyadṛṣṭyādīnāṃ rāgādivad anuśayasvabhāvatvād anuśayanirddeśe nirddeśaḥ prāptakāla itīha nocyate śeṣāṇāṃ catasṛṇāṃ O dṛṣṭīnāṃ anyattra svarūpanirddeśādhikāro nāstīty ato ttraiva tatsvarūpatvaṃ nirddiśyate cakṣurā+divi+jñānasaṃprayu++ktā

12 akuśalā avyākṛtā anāsravā ca prajñāstīty atas trividhaṃ viśeṣaṇaṃ manovijñānasaṃprayuktā kuśalasāsraveti ○ śaikṣasyā anāsravā prajñāśaikṣī dṛṣṭiḥ śaikṣagrahaṇam aśaikṣād viśeṣaṇārthaṃ anāsravagrahaṇāṃ vā sāsravāyāḥ viśeṣaṇārthaṃ ○ aśaikṣasyānāsravā prajñā aśaikṣī dṛṣṭiḥ samyagdṛ+ṣṭiḥ samyagdṛṣṭivaca+nād eva ttrayam apy etat sidhyati pṛthagja+na

13 śaikṣā+śaikṣabhūmipradarśanārthaṃ tu tridhābhedaḥ utpattikramapradarśanārthaṃ vā sameOgharāttrimdivasarūpadarśanavad iti vistaraḥ tattrālokavirahād rāttrau timirābhibhavād vyabhicāriṣu nimnonnateṣu viparītadaOrśanavat sakāyadṛṣṭyādi+bhir ddaśanaṃ tataḥ pariśuddhataraṃ laukikasamyagdṛṣṭyā meghāpagamājyotsnāvakhaṇḍitā

A39a

1 ndhakārayām iva rajanyāṃ rūpopalabdhiḥ tataḥ śaikṣyā meghopagūḍhasūryamaṇḍaletīva rūpadarśanaṃ aśaikṣyās tadviśiṣṭataraṃ ravikaOraprotsāritāndhakāri iva vyabhre dive rūpopalabdhiḥ yathā ca yathā hi yogīnāṃ prajñābhyāsena hārddatamo vikṣipyate tathā tathālaṃbanaviOśuddhir vviśiṣyate na hi kiṃcid ālaṃbanaṃ viśuddham aviśuddhaṃ vā samanamhayā buddhyā malinam avadhāryate viśuddhatayā viśuddham iti

2 eṣa tu piṇḍārthaḥ paṃca jātayo dṛṣṭīnāṃ avyākṛtakliṣṭakuśalasāsravaśaikṣāśaikṣabhedāt* tatrāvyākṛtajāteś cakṣurindriyāt* ○ śrotrāda{yaḥ}yaḥ sarvvā cānivṛtāvyākṛtā prajñā na dṛṣṭiḥ kliṣṭajāteḥ paṃcabhyo dṛṣṭibhyas tadanyā prajñā na dṛṣṭiḥ sā puna rāgapratiOghamānāveṇikāvidyāvicikitsāsahajā śaikṣajāter nna kācit prajñā na dṛṣṭi aśaikṣajāteḥ kṣayānutpādajñāne na dṛṣṭiḥ

3 kuśalasāsravajāter mmanovijñānasaṃprayuktaiva tāvat kuśalasāsravā prajñapti kācin na dṛṣṭir iti kecit* yā paṃcavijñānakāOyābhinirhṛtā vijñaptisamutthāpikā māraṇāntī ca kuśalasāsravā atha kasmāl laukikī samyagdṛṣṭiḥ kuśalasāsravatvād viśeṣepi maOnovijñānasaṃprayuktaivocyate na paṃcavijñānasaṃprayuktā paṃcavijñānasahajā dhīr na dṛṣṭir atīraṇāt* saṃtīrikā hi dṛṣṭir u

4 panidhyānapravṛttatvān nitīraṇaṃ punar vviṣayopanidhyānapūrvvakaṃ niścayākarṣaṇaṃ na caivaṃ paṃcavijñānasahajeti vistaraḥ evam aOnyāpīti yathānupanidhyānapravṛttatvād asaṃtīrikā cakṣurādivijñānasaṃprayuktā prajñā na dṛṣṭir evaṃ evam anyāpi kliṣṭākliṣṭā vā prajñā O anabhyūhanāśayapravṛttatvān na saṃtīriketi na dṛṣṭiḥ sā ca pūrvvam eva vistareṇoktā yadi saṃtīrakatvāt pajñā dṛṣṭiḥ cakṣur idā

5 nīm asati saṃtīrakatve kathaṃ dṛṣṭiḥ kenārthena dṛṣṭiḥ rūpālocanārtheneti ālocanārthena cakṣur ddarśanam ucyate na nitīraṇāOrthena prajñā tu natīraṇārthena na tv ālocanārthenety ubhayor ddarśanatvam aviruddhaṃ yat tūcyate yajñānaṃ darśanam api tad iti tad arthapratyakṣavṛttiOtvena nālocanārthena nitīraṇarthena vā yasmāc cakṣuḥ paśyati rūpāṇi rūpadarśanaṅ hi rūpalocanam ato rūpālocanārthena

6 cakṣur ddarśanam ucyate anyavijñānasamaṅgino pīti anyavijñānasaṃmukhībhāvino pīty arthaḥ evaṃ śrotrādīnām api svaOvijñānanirapekṣāṇāṃ śravaṇādisadbhāvād yugapat sarvvaviṣayopalabdhiprasaṅgaḥ na vai sarvvaṃ cakṣuḥ paśyati kasyacid eva cakṣuOṣo darśanābhypagamāt savijñānakam vijñānādhisthānaṃ na ca yugapad indriyāṇi vijñānair ādhyāsyaṃta iti na yugapa

7 t sarvvaviṣayopalabdhiprasaṅgaḥ evan tarhīti vistaraḥ vijñā+ nasyaiva darśane sāmarthyadarśanād vijñānam eva paśyatīOty astu ācāryasaṃghabhadras tv āha vijñānādhiṣṭhitasya vijñānasaha-

jamahābhūtopacitasya cakṣuṣo darśanasāmarthyān na tadāśṛtaṃ vijñāO naṃ paśyatīti na yasmād upalabdhikāraṇe saty upalabdhir bhavati tasmād upalabdhikāraṇam evopalabdhir iti yuktaṃ vaktuṃ etac ca

8 nāprasiddhatvān na hi vijñānādhiṣṭhitasya cakṣuṣaḥ kaścid ātmaviśeṣo bhavati uktaṃ ca sūttre cakṣuḥ praśya+ti rūpāṇitītya O rūpāṇi cotpadyate cakṣurvvijñānaṃ na tūktaṃ [..] kvacid vijñānaṃ pratītya rūpāṇi cotpadyate cakṣur iti tasmād vijñānaṃ cakṣuṣaḥ kāraṇaOm iti svavikalpamāttraṃ yadi ca vijñānaniyamanimittād upacayaviśeṣāt sabhāgasya cakṣuṣo darśanam iṣyate | evam ta

9 tsabhāgasyāpi cakṣuṣo darśanaprasaṅgaḥ sabhāgasya tūpacitatvād viśiṣṭataraṃ darśanam ity ayaṃ viśeṣaḥ syād atha saObhāgasya tatsabhāgād vijñānakṛtaḥ svarūpabhedo pīṣyate evam apy aikadhāt vāyatanajātīyatvavirodhaḥ kutaś cāyaṃ niścayaḥ na O cakṣurāśṛtaṃ vijñānaṃ darśanam iti śrotrādivijñānāviśeṣāc cakṣurvvivijñānasya na hy ekasyāṃ jātau darśanam adarśanaṃ yujyate |

10 āśrayaviśeṣād ayaṃ viśeṣa iti ce na hy āśrayaviśeṣā dharmmasyānyathātvaṃ bhavati naitaOd evaṃ vijñānajātyaviśeṣe pi yasmāt svagatād viśeṣāt svarūpānyathātvaṃ bhavati naitad evaṃ vijñānajātyaviśeṣe pi yasmāOt svagatād viśeṣād anyaśrottrādivijñānā śrayālaṃbanebhyaḥ bhinnam ālaṃbanam āśrayaś ca tata eva viśeṣād anyavijñāneṣv a

11 darśaneṣv apy etad eva darśanam iti kin neṣyate O yathā ca cakṣurvvijñānasyai viśeṣābhāve darśanādarśanatvaṃ evaṃ vijñāne pi kin neṣyate asti hi cakṣuṣy upacayaviśeṣaḥ na hy uOpacayaviśeṣāt svarūpānyathātvaṃ bhavati tulyam etad darśanaṃ ca kiṃ cakṣur eva uta cakṣuṣaḥ kiṃ cātaḥ yadi cakṣu

12 r eva evaṃ sabhāgaOtatsabhāgabhedo na yuktaḥ ubhayoś cakṣuṣtvāt* atha viśiṣṭaṃ cakṣur ddarśanaṃ kena tad viśiṣyate darśa[.. .. .. ..]r ddarśanena viśiṣyaOte

A39b

1 darśanaṃ ca O cakṣur evety apūrvveṇa nirddeśajātiḥ atha cakṣuṣo darśanaṃ kiṃ punas tad darśanaṃ rūpālaṃbanaṃ etad api na vijñāyate cakṣuṣaḥ kārittraṃ kiṃ punas taccakṣuOṣo

2 nyad vijñānava nānyan na ca svarūpam eva asti punaḥ kiṃcid attra niOda[.. ..]ṃ [.. .]āvād ananya tatsvarūpāc cānya kta etat pratīyeta nāsti yadi nāsti kiṃ śakyata etad vāṅmāttreṇa pratipattuṃ api ca ttritayaOm evam abhyupagataṃ bhavati bhāvaḥ kārittraṃ tatsvarūpaṃ ca tattra yadi svarūpavyatiriktasvabhāvo bhāvaḥ kārittra

3 ca evam ananyatvahāniḥ na hi parasparavibhinnasvabhāvānām anyatvaṃ dṛṣṭaṃ atha bhāvaḥ kārittraṃ ca niḥsvabhāvaṃ evam api tadabhāOvaprasaṃgād ananyatvahāniḥ svabhāvaṃ sattānugataṃ kiṃcid a+sti tasmād avijñānād anyac cakṣuṣo darśanaṃ yujyate | prajñāvac ca vijñānaṃ daOrśanam adarśa+naṃ ca bhaviṣyati prajñāyās saṃtīraṇātmakatvaṃ viśeṣo stīti ce+d vijñāne pi varttamānarūpaprativijñaptyākāratvaṃ viśe

4 ṣaḥ kin na gṛhyate yad apy uktaṃ yadi cakṣur na darśanaṃ tadabhāvād andha iti nocye na tad evaṃ cakṣur hi darśanasyāsādhāraṇaṃ kāraṇaṃ tadabhāvā O [t*] na punar asya darśanaṃ bhaviṣyatīty andha ucyate na ca cakṣurvvijñāne darśśane andhasyāpy anandhatvaprasaṅgaḥ andhasya tadutpatyabhāvān nāpy atītānāgaOtaṃ cakṣurvvijñānaṃ dravyato sti tatprāptir vvā tasmād atītānāgataṃcakṣurvi-

jñānasamanvāgamād andho py anandha iti nāyaṃ doṣaḥ yad apy uktaṃ cakṣu

5 r eva tattra darśanaśabdenoktam iti tad ābādhakaṃ kāraṇe kāryopacārāt* yad apy uktaṃ lokaviruddham etad iti naital lokaviruddhaṃ cakṣurvviOjñānasyāsādhāraṇakāraṇatvena cakṣuḥ paśyatīti lokapratipatteḥ yad apy uktaṃ yadi vijñānam eva darśanam eko dharmmaḥ + + dvyātmakaḥ O prāpnoti nanu prajñāyā+m apy eṣa eva prasaṅgaḥ nāsti prasaṅgaḥ darśanaprajñayor abhedābhyupagamād iha tarhi kimarthaṃ bhedo + bhyu+pa

6 gamyate tasmān naikasya dvyātmakatvaprasaṅga ity alaṃ prasaṅgena prastutam evārabhyate etat tu diṅmāttraṃ granthagauravabhayān na vistaOravimarddaḥ kutaḥ dṛśyate rūpaṃ na kilāntaritaṃ yataḥ naitat kāraṇaṃ vijñānasya darśanapratiṣedhasamartham ity arucisūca[..]nārthaḥ ki-laśabdaḥ O yadi vijñānaṃ paśyati kuḍyādibhir apratighātād avyavahitam ipi kuḍyādivyavahitam api rūpaṃ paśye ++ na ++++ ca +++ vya

7 vahitaṃ paśyati tasmād adarśanātmakatvān nānyat kāraṇam asti yena vyavahitaṃ paśyed evaṃ ca vyavahitarūpādarśanam adarśanātmaOkatvena vyāptam ity adarśanātmakaṃ vijñānam adarśanātmakatvāc cāvyavahitam api naiva paśyatīti cakṣuṣas tu darśanātmakatve pi vyavadhānena O pratighātād vyavahitasya rūpasyādarśanam avyavahitasya cāpratighātād darśanaṃ na viruddhyate naiva hy āvṛte cakṣurvvijñānam iti vistaraḥ

8 na hy adarśanātmakatvād āvṛtaṃ na paśyati kin tarhy anutpannatvād ity adarśanātmakatvād anyat kāraṇam adarśana iti darśayati tanmatena O cakṣuṣa iva sapratighatvam api copalabdhisamarthasyāvṛte nupalabdhivad etat syād iti samānam etat* kiṃ khalu notpadyata iti vistaraḥ

○ vijñānasyaiva viṣaye vyāpāro na cakṣuṣas tu vijñāna eva vijñānaṃ cāpratigham ato viṣaye sati cakṣuṣi ca kimarthaṃ vijñānaṃ notpadyate |

9 yasya tu cakṣuḥ paśyati vijñānaṃ vijānāti tasyāśrayeṇa cakṣuṣā vijñānasyaikaviṣayapravṛttatvād yad eva hi rūpaṃ cakṣuḥ paśyati tad eva ○ vijñānaṃ vijānātīty āśrayeṇaikaviṣayā pravṛttiḥ cakṣuṣaś ca sapratighatvād vyavahite rūpe vṛtyabhāve darśanābhāva iti vijñānasyāpy a○nutpatti+r yujyate yad apy uktam anutpattir eva hi tasya darśanaṃ da+rśanam eva cittotpattir ity ata etad uktaṃ bhavaty anutpannaṃ kathaṃ drakṣyatīti |

10 anutpannaṃ kathaṃ drakṣyatīti anutpannaṃ kathaṃ utpadyate apaśyad vā kathaṃ paśyatīti kiṃ punar vvaibhāṣikasyotpatter anya darśanaṃ ity āha ○ kārittraṃ jātir vvotpattiḥ darśanaṃ sabhāgaṃ cakṣuḥ na hy anyasyānyotpattir yujyate asaṃskṛtasyāpy utpattiprasaṃgāt* kāry akāraṇasambandhā○bhāvaprasaṃgāc ca kārittrasya cāsaṃskṛtatvam anyotpattiprasaṃgo vā tattrāpy evam ity anavasthā atha vā bhūd ayaṃ doṣa ity ut+pattu no

11 tpattir anyā evaṃn ta+rhi utpattir eva darśanaṃ darśanaṃ evotpattir iti vaibhāṣikapakṣe pi sa eva doṣaḥ api cotpattiśabdenā○tmalābhamāttraṃ darśanaśabdenātmadarśana ucyata iti śabdārthayor bhinnatvān notpattir eva darśanaṃ na darśanam evotpattir iti kin na gṛ○hyate yad apy uktaṃ kācābhrapaṭalādivyavahite cakṣurvvijñānam utpadyate eva tat kim ucyate nāvṛte tadutpattir iti attra hi pareṇo

12 ktaṃ yadi vijñānaṃ paśyed vyavahitam api rūpaṃ paśyet* na ca paśyati tasmān na darśanātmakaṃ cakṣurvijñānam ity atredam uktam a○nutpannatvād ity eva sukta asaṃbaddham evaitad antaraṃ vyavahite py upapadyata iti kin nu vai cakṣuḥ prāptaviṣayam

iti vistaraḥ ○ kāyendriyaṃ hi prāptaviṣayam iti sapratighatvād vyavadhānena tiraskṛtaṃ viṣayam aprāptatvā na spṛśatīti yujyante |

A40a

1 cakṣurindriyasya punar mmanovad aprāptaviṣayatvād vyavadhānam akiṃcitkaram iti vyavahitam api rūpaṃ kimarthaṃ na paśyati tattra yad uktaṃ sapratighaOtvād vyavahite vṛtyabhāva ity etad dhy ayuktaṃ viṣayapratighātasya sapratighatvād vyavahite vṛtyabhāva[.. ..] nāvaraṇa-pratighātābheneOty ity ācāryasaṅghabhadra [.. .. ..] tadvijñānasyāpīti

2 grahaṇam apārthakaṃ cakṣurvijñānam api ca viṣayapratighātena sapratigham iti na cakṣuṣa eva sapratighatvād vyavahite vṛtyabhāva ○ iti vaktavyaṃ yad apy uktaṃ cakṣuṣo yo viṣayas tadāśṛtasyāpi vijñānasya sa eva yugapac ca tasmād yathaiva sa viṣayas tiraskaraṇena viṣaOyāntare cakṣuṣā vṛttiṃn nivārayaty evaṃ tadvijñānasyāpīti tada-rtham idam ucyate vijñānasyāpi tadā pravṛttir āśrayeṇaikaviṣayapra

3 vṛttatvād ity etad apy asambaddhaṃ kin tarhy attra vyavadhānaṃ karoti yadāśrayeṇaikaviṣaya+tvād avyavahite pi rūpāntare vijñānasya praOvṛttir na bhavaty evaṃ tasmād āvaraṇapratighāta evāttrābhipreto na viṣayapratighāta iti vijñāyate vā kācābhrapaṭalasphaṭikāOmbubhiś ceti vistaraḥ yadi hi sapratighatvāc cakṣuṣaḥ kāyendriyavat kuḍyādibhir vyavahite svaviṣaye apravṛttiḥ kācābhrapaṭalā

4 dibhir api vyavahite tadvad evāpravṛttiḥ syā dṛśyate ca kācādibhir antaritaṃ na tu spṛśyate tasmāt sapratighatvam akāraṇaṃ kiOn tarhi yattrālokasyāpratibandha iti ālokasahakāritvāc cakṣuṣo yattrālokaḥ sphaṭikādau na pratibadhyate tenāvṛte pi rūpa utpadyaOta eva cakṣu-rvvijñānam iti tadvyavahitam api rūpaṃ dṛśyate yattra tu pratipadyate kuḍyādau tena vyavahite rūpe notpadyate cakṣurvvi

5 vijñānaṃ sahakārikāraṇābhāvād ity anupapannatvād āvṛtaṃ kuḍyādibhir nekṣyate nanu cakṣuṣa evālokavat kvacid bhūtasaṃghāte ○ pratighātāt kvacid apratighātād vyavahite rūpe darśanādarśane bhaviṣyetenaitadevamaprāptakāritvāccakṣuṣaḥsarvvattrāpratibandho ○ na tv evam ālokasya prāptakāritvād iti ācāryasaṅghabhadras tv āha kuḍyādivyavahitam ālokābhāvān na gṛhyata iti na bhūmaḥ

6 kvacid ālokam antareṇāpi grahaṇāt* kathaṃ tarhi kasyacid rūpasaṃghātasyāvaraṇātmakatvād andhakārālokavat tulye hi ○ rūpāyatane ndhakārāvṛtaṃ na gṛhya+te ālokāvṛtaṃ gṛhyate saty api ca vyavahite grahaṇe naktaṃcarāṇāṃ tamovyavahitasya grahaṇam na ○ kuḍyādivyavahitasyeti kiṃ punaḥ kāraṇaṃ kuḍyādibhir vyavahitaṃ na gṛhyate sphaṭikādibhir gṛhyata iti pṛṣṭe naitad eva vaktavyaṃ a

7 nyakāraṇābhāvād ālokapratibandhād apratibandhāc ceti etenāndhakārālokau vyākhyātau andhakāras tv ālokaviro+dhā○t tadabhāve gṛhyate viṣaya eva sa tādṛśa ity ata eva tenāvṛtaṃ na gṛhyate naktaṃcarāṇāṃ tu vipāka eva sa tādṛśo yenāndhakāravya○vahitam api rūpaṃ paśyanti anyeṣām api ca karmmavipākas sa tādṛśo sti yena parvvatāntaritam api paśyanti na ca sarvvattra sa

8 rvveṣāṃ vā cakṣuṣaḥ sahakārikāraṇam āloka iṣyate kiṃ tu yattra yeṣāṃ vā na cakṣurvvijñānam ālokanirapekṣam utpadya○te tattra teṣāṃ vā kuḍyādibhir vyavahite ālokapratibandhād anutpannatvān na paśyati sphaṭikādibhir vyavahite ālokāpratibandhā○d utpadyate taḥ paśyatīty ucyate yat tarhi sūttra uktam ity āgamavirodhaṃ darśayati yadi vijñānaṃ paśyed evam evoktaṃ syāt*

9 cakṣurvvijñānena rūpāṇi dṛṣṭveti evaṃ tūktaṃ cakṣuṣā rūpāṇi dṛṣṭvā na nimittagrāhī bhavati nānuvyaṃjanagrāhīti vistaraḥ ○ tasmāc cakṣur eva paśyati na vijñānam iti niścīyate naitad evaṃ sūttra-

syābhiprāyikatvāt kaḥ punar atrābhiprāyaḥ tenāśrayeṇeOty ayam attrābhisaṃdhiḥ cakṣurāśrayeṇa vijñānanena rūpāṇi dṛṣṭvety arthaḥ katham etad vijñāyate tadāśrayeṇa punaś cakṣuṣaiveti

10 ataāhayathāmanasādharmmānvijñāyetitattraivahisūttrauktaṃmanasā dharmmān vijñāya na nimittagrāhī bhavati nānuvyaṃjaOnagrāhīti atītatvād iti atītasyoparatakārittratvān nirupākhyatvād vā na mano dharmmān vijānāti kin tarhi manovijñānaṃ varttamānaOtvād ato ttra tenāśrayeṇeti [..]myate evam anyattrāpīti āśritadharmma veti āśritaṃ cakṣurvvijñānaṃ tasya karmma rūpadarśanaḥ

11 tadāśraye cakṣuṣy upacaryate [cakṣu]ṣā rūpāṇi dṛṣṭveti attraiva nidarśanaṃ maṃcāḥ krośantīti krośanaṃ hy āśritakarmma taOdāśraye upacaryate karmma na cakṣuṣe ity ato trāśritakarmmāśraye upacaritam iti vijñāyate atha vā rūpaprativijñaptyāOśrayabhāvena pratyāsannakāraṇabhāvāc cakṣurvvijñānaṃ kasya karmma rūpadarśanaṃ tadāśraye cakṣuṣy upacaryater āśrayeṇa vijñe

12 yāni cakṣurvvijñeyānīti cakṣur brāhmaṇa dvāram iti vistaraḥ yadi cakṣuḥ paśyati kimarthaṃ dvāratve niyuktaṃ bhagavatā dvāreṇa {{pa}} O hy anyaḥ paśyati na tu dvāram evety ato gamyate cakṣuṣā dvāreṇa vijñānaṃ paśyatīti darśane tattra dvārākhyeti yat tad darśanaṃ cakuṣuḥkarmma taOsminn darśane tattra sūttre dvārākhyātaś cakṣur eva paśyati na vijñānam iti na hy etad yujyate dvāradarśanaśabdayor abhinnārthatve vyapade[..]

A40b

1 narthatvāt kiṃ hy evam uktaṃ bhavati cakṣur ddarśanaṃ rūpāṇāṃ darśanāyeti yadi rūpadarśanam eva dvāraṃ kim anyad rūpāṇāṃ darśanaṃ yasyaiva dvāraṃ bhavaOtīti uktaṃ mano

dvāraṃ dharmmāṇāṃ vijānanāyety attra hy atītam eva mano dharmmavijñānāśrayabhāvāt* dvāram ity uktaṃ na hy atītasya dharmmān vijñātuṃ śaktiOr astīti evam attrāpi rūpadarśanāśrayatvāc cakṣur ddvāram ity uktaṃ na punas tasya darśanaśaktir vvidyate jaḍatvāt* sthavirasaṅghabhadra

2 āha | yasmād uktaṃ manasā dharmmān vijñāyeti tasmād ayam attrābhisandhis tenāśrayeṇety attra naita jñāpakam upapadyate taOyor ekajātīyatvā lakṣaṇato hi manovijñānasyāpi manastvād yadi manasā vijānātīty ucyeta nāttra lakṣaṇavirodhaḥ syān manasā hi praOduṣṭena bhāṣate vā karoti vā na hy atītaṃ vijñānaṃ kāyavākkarmmotthāpayatīti śakyaṃ vaktuṃ na hi varttamānasya vijñānasya mana

3 stvaṃ pratiṣidhyate kin tarhy asmin sūttre vijñānāśrayabhūtā eva cakṣurādayo bhipretāḥ na sarvve tatsabhāgā+nāṃ darśanādyabhāvād aOto ttra mano pi vijñānasyāśrayabhūtam evātrābhipretaṃ ++ na sarvvam iti vijñāyate tac cātītam evāśrayo bhavati nānutpannaṃ varttamānaṃ ceti O katham etad attra jñāpakaṃ evam idaṃ pūrvvapakṣābhi+prāyānavabodhāt pratiṣedhāya sarvvam evottaram asaṃbaddhaṃ bhavati yad apy uktaṃ |

4 vijñānasya darśanakarmmāprasiddher āśrayasya tadupacāro na yukta iti tad apy ayuktaṃ prasiddhatvāl loke hi cakṣurdvāreṇopalaOdhaṃ rūpaṃ dṛṣṭam ity ucyate cakṣuṣi ca saty api darśanābhāvo na tv evaṃ vijñāna i+ti vijñānasyaiva darśanam iti vijñāyate cakṣur brāhmaṇa dvāraOm ity attra ye rthās sthavirasaṃghabhadreṇoktās te tv atidurghaṭitā iti na vicāritā granthagauravabhayād iti yadi vijñānaṃ paśyatīti

5 yasya cakṣuḥ paśyati tasya vijñānaṃ vijānātīti rūpaṃ dṛṣṭaṃ vijñātaṃ ceti yujyate saṃvyavahāraḥ yasya tu vijñānaṃ paśyati tasya nāOnyad vijānātīti rūpaṃ vijñātam iti saṃvyavahārābhāvaḥ

yasya tu vijñānaṃ paśyati tasya nānyad vijānātīti rūpaṃ vijñātam iti saṃvyavahārābhāOvaḥ ko nayor ddarśanavijñānayor vviśeṣaḥ yad eva hīti vistaraḥ rūpasya hi darśanam upalabdhes tad evāsya vijñāna+m iti yady u

6 palabdhir ddarśanaṃ śabdādiṣv apy upalabdhir darśanaṃ syād rūpopalabdhir eva prathamato darśanaṃ vijñānaṃ ceṣyate na sarvvopalabdhiḥ taOdyathā kācit prajñā paśyatī+ti vistaraḥ aṣṭadṛṣṭisvabhāvo paśyaty api prajānāty api tato nyā prajāty eva evaṃ ca+kṣurvvijñānaṃ paśyaty api viOjānāty api śrottrādivijñānaṃ tu vijānāty eva prajñā saṃtīraṇātmakatvād darśanaṃ tadabhāvāc cādarśanam iti yujyate upalabdhyātmakatvā

7 d viśeṣād vijñāne kaścid viśeṣo stīti kasyacid darśanātmakatvaṃ na yujyate vijñāne pi sanidarśanaviṣayatvaṃ viśeṣo stīti O samānam etat pūrvvam api ca viśeṣaḥ pratipādita eva yadi cakṣuḥ paśyatītyādi na hi tasya vijñānam antareṇānyā dṛśikriyāsti yāṃ kuOrvvaṃ paśyatīty ucyeta na ca kriyām antareṇa kartṛtvaṃ yuktaṃ gantrivat tad etad acodyam iti vistaraḥ vijñānaṃ vijānātīty ucya+te na ca ta

8 ttra kartṛkriyābhedo vijñānasya vyatirekeṇa vijñātikriyābhāvād evam attrāpi kartṛvyatiriktāṃ kriyām antareṇa kartṛvyapaOdeśo bhaviṣya+ti cakṣuḥ paśyatīti attrāpi tadavastham iti ce naitad evaṃ sarvvattra bhāvamāttre kartṛvyapadeśā tadyathā chāyā gacchati jvālā O gacchatīti evaṃ vijñānam api svebhyaḥ pratyayebhyo yasmin viṣaya utpadyate tadākārotpattito vināpi kriyatā taṃ viṣayaṃ

9 vijānātīty ucyate cakṣurvvijñānaṃ darśam iti dṛṣṭir ddarśanaṃ tasyāśrayabhāvād iti cakṣurvvijñānasyāśrayabhāvāt kriyā hi karmmaṇi O karttari vā varttata iti prasiddhaṃ darśanaṃ ca cakṣuṣi varttate taś cakṣuḥ paśyatīty ucyate yathā nādasyety a+ttraiva lokaprasiddhaṃ

dṛṣṭāntam āha | naOnu caivam iti yathā + hi tad rūpasya darśanaṃ evaṃ vijñānam api yathā ca darśanāśrayabhāvāt paśyatīty ucyate evaṃ vijñānāśraya+bhāvā

10 c cakṣur vvijānāty apīti prāpnoti na prāpnoti laukiko hy ayaṃ kartṛkriyāvyavahāraḥ loke ca tadvijñānaṃ darśanam iti rūḍham iti O vistaraḥ vibhāṣāyāṃ uktam iti na kevalaṃ loke śāstre pi tad darśanam ucyata iti darśayati cakṣuḥ saṃprāptam iti cakṣuṣā ālocitaṃ tadāObhāsagataṃ tadviṣayabhāvam āpannam ity arthaḥ yadi darśanāśrayabhāvāc cakṣuḥ paśyatīty ucyate + vijñānaṃ tarhi kasyāśrayabhā

11 vād rūpaṃ vijānātīty ucyate na hi tattra vijñānavyatiriktānyā kriyāstīty ata āha | vijñānaṃ sānnidhyamāttreṇeti na hi cakṣuḥ O sānnidhyamāttreṇa paśyatīti śakyate vyapadeṣṭuṃ tatsabhāgasyāpi cakṣuṣaḥ sadbhāvān na tv evaṃ + vijñānam iti tat sānnidhyamāttreṇa rūpaṃ O vijānātīty ucyate tadyathā sūryo divasakāra iti ālokāvasthā hi + dvīpeṣu + divasaḥ sa ca saprabhāt sūryān nā

12 nyo + stīti sānnidhyamāttreṇa sūryo divasakaraḥ atha vā yadi darśanāśrayatvā cakṣuḥ paśyati na darśanaṃ evaṃ vijñāOnāśrayatvā mana eva vijānāti na vijñānaṃ iti prasajyate uktaṃ ca bhagavatā vijānātīti vijñānaṃ yady api cakṣurādivijñānānāOnyan mano vidyate tathāpi samanantarātītaṃ vijñānaṃ vijñānāntarasyāśrayībhavatī+ti

A41a

1 va+++varttamānaṃ cakṣurādivijñānaṃ vijānātīti na prāpnoti atītasyaiva paramārthato vijānanakriyā na varttamānasya tadvyaO tiriktavijānanābhāvād vijñānaṃ tu sānnidhyamāttreṇa rūpaṃ vijānātīty ucyate upacaryata ity arthaḥ atha vā darśanāśrayaḥ paśyatīty ukte śrottraviOjñānāśrayo pi kadācic cakṣurvvijñānaṃ samanantarā-

bhyatītaṃ bhavati tac chabdaṃ vijānātīti prāptam ata āha vijñānaṃn ityādi na hi

2 śrotravijñānakāle cakṣurvvijñānaṃ sannihitaṃ tac ca sānnidhyamāttreṇa rūpaṃ vijānātīty ucyate tasmān nāsti cakṣurvijñānena śabdaṃ ○ vijānātīti prasaṅgaḥ etat tu cakṣuḥ paśyati vijñānaṃ vijānātīti yasyāyam abhiprāyaḥ tattra darśanavijñānayor aviśeṣa ukte tadviśeO ṣavivakṣayedam uktam ity apare darśanāśrayatvāc cakṣuḥ paśyati sānnidhyamāttreṇa vijñānaṃ vijānātīti attra sauttrāntikā āhu

3 r iti yad idaṃ prakaraṇaṃ kiṃ + cakṣuḥ paśyati vijñānaṃ paśyatīty asmin kathaṃ ta āhuḥ kim idam ākāśaṃ khyādyata iti ākāśabhaOkṣaṇavan niṣprayojano ayaṃ vicāra ity arthaḥ kathaṃ + punar ayaṃ vicāro niṣprayojana ity ata āha | cakṣu+r hi pratītyeti vistaraḥ etad uOktaṃ bhavati kāraṇasattāpūrvvikā kāryasattā tattra kaḥ + paśyati ko vā dṛśyate naitad vāṅmāttreṇa śraddhīyata ity ata āha | nirvvyāpā

4 ram ityādi nirvyāpāram iti kāraṇasattāvya+tiriktāṃ kriyāṃ pratiṣedhati tadvyatiriktakriyābhyupagame hi kṣaṇabhaṃgo ○ bādhyeta kṣaṇād ūrdhvam avasthānaṃ ca bhāvānāṃ pramāṇair vvirudhyate dharmmamāttram ity antarvyāpārapuruṣapratiṣedhaṃ karoty asaty api kāraOṇāvyāpāre antarvyāpārapuruṣe ca kāryakāraṇayor hetuphalasambandho na nirdhyata iti pradarśayann āha | hetuphalamāttraṃ ceti

5 vyavahārārtham iti loke śāstre ca chandata iti nārthanimittā iti darśayati nātrābhiniveṣṭavyaṃ + vyāvahārikasyārthaOsya vikalpitatvāt paramārthato mṛgyamāṇo nopalabhyata iti kṛtvā uktaṃ hi bhagavateti vyavahārike rthe bhagavataivābhiniveśaḥ ○ pratiṣiddha iti darśayati

janapadaniruktim iti janapade janapade niyatā uktir nniruktiḥ tāṃ cābhiniveśeta kasmād attreyaṃ

6 niruktir iti na sarvvām arthavatīṃ kalpayed ity arthaḥ saṃjñāṃ ca lokasya nābhidhāved iti ātmā jīva ity evamādikāṃ saṃjñāṃ ○ lokasya nādhyāropayed abhūtasamārūpeṇāsty ātmā śarīrādivyatiriktaḥ saṃjñāsadbhāvād iti anye tv āhur arthābhāvāt saṃjñāpi nā○stīti kalpayed ity arthaḥ atisaraṇaṃ abhidhānam ity eko rthaḥ eṣa tu kāśmīravaibhāṣikakāṇāṃ siddhānta iti attra hi kāśmīravai

7 bhāṣikaprasiddhābhidharmmavyākhyā prastutety atas tān evottarapakṣe sthāpayati nānyataranimīlanety anyatareṇa rūpopala○bdheḥ ubhayor ddarśanasāmarthe prasiddhe kimartha+m idaṃ punaś cintyate kim ekena cakṣuṣeti vistaraḥ yad etad darśanaṃ dvayo+r vvivṛta○yos tat kiṃ krameṇātha yugapad ity etan na saṃpradhāritas tannirdhāraṇārtham ārabhyate nāttra niyama iti nānayor anyataranimī

8 lanād vināśād vetarasya darśanasāmarthyopaghāta ity ekenāpi cakṣuṣā rāpāṇi paśyaty avinaṣṭonmīlitābhyāṃ tu yuga○pad ubhābhyām api cakṣubhyāṃ paśyati apiśabdād ekenāpi nātrāvadhāryate dvābhyām e+kenaiva veti kuta eṣa niścayaḥ vyaktadarśanād ā○bhidharmmikagrahaṇa sauttrāntikānāṃ keṣāṃcid ekena paśyatīti matapradarśanārthaṃ tathā hi dvayor vvivṛtayor iti vistaraḥ ekasmiṃ

9 hi cakṣuṣi nimīlite yad rūpaṃ srotasā varttamānam avyaktam upalabhate tad eta vyaktataram ubhābhyām unmīlitābhyām upalabhate | ○ ekadarśane hi pūrvvaṃ paścāc cadarśanaviśeṣo syā naikatarānyathībhāvād iti yadi yad unmīlitaṃ tad ardhanimīlitaṃ kriyate sarvvanimīlitaṃ ○ vā yad vārdhanimīlitaṃ sarvvanimmīlitaṃ vāto dvicandragrahaṇaṃ na bhavatīty ato naikena cakṣuṣā paśyaty anyathā caikasminn unmīlite

10 cakṣuṣi dvitīye cārdhanimīlite ○ dvicandragrahaṇan na syā na hy ekārdhanimīlitenonmīlitena vā paśyato dvicandragrahaṇaṃ dṛṣṭaṃ tasmā dvayor api tattra sāmartham iti ni○ścīyate paryāyadarśana etad udāharaṇam syā

A41b

1 d asadṛśadarśane dvitvābhidhānād ity ākṣepapadaṃ unmīlitārdhanimīlitābhyāṃ dvicandragrahaṇenāśrayavikārānuvidhānād ubhayāśrayatvam a○sya khyāpyate naikatarānyathībhāvā dvicandragrahaṇaṃ āśrayavikārābhāvād iti ubhābhyāṃ darśane āśrayavicchedād vijñānaviccheda ity ekasya sa○tvasya cakṣurindriyavad ekasmin kṣaṇe vijñānadvayaprasaṅgaḥ avicchede vā kāyendriyāśratatvāt kāyavijñānam api tat syād ity ekenaivākṣṇā

2 paśyati na dvābhyām ity āśuvṛttitvābhidhānamāttraṃ ubhābhyāṃ paśyatīty ata āha | na cāśrayavicchedād iti vistaraḥ na hi cakṣurvijñānaṃ ā○dhārādheyabhāvena kuṇḍabadaravac cakṣuṣi varttate deśāpratiṣṭhitatvā tadvikāravikāritvāt tu cakṣus tasyāśraya ucyate kaś caikāśrayapratiba○ddhatvād adeśasthatvāc ca śatenā+py akṣṇām ekavijñānotpattir nna virudhyate prāg eva dvābhyāṃ tadyathā pā+ṇidvayena yugapad uṣṇasaṃ

3 sparśāt kāyavijñānam ekam avicchinnam utpadyate dūṣikāvyavahitena caikenāpy anekavijñānotpattiprasaṅgaḥ yugapac ca sarvvapra○tyayasānnidhye kramotpattivādinaḥ savyenākṣṇā tāvad vijñānotpattir nnetareṇeti kuta etad asādhāraṇakāraṇadeśakāryavādinākṣida ○rśane py anekaṃ sāvayavaṃ vā vijñānaṃ pra+sajyate sa+rvveṣāṃ aviśiṣṭatve ekaparamāṇvāśṛtatvam api na yujyate viśeṣahetvabhā

4 vāt* yac cāśrayavicchedād vicchidyate tad deśapratisthitaṃ rūpavad iti vaidharmyopanayaḥ yady adeśasthāś cittacaittāḫ kathaṃ cakṣuriOndriyasanniśrayā rūpavijñaptiś cakṣurvijñānam ity ucyate | kathaṃ ca cakṣuṣa tadvijñānāśrayatvaṃ tasya tatrānavasthitatvān nāsti virodhaḥ utpaOttāv asādhāraṇatvena pratyāsannakāraṇabhāvān niśrayāśrayavacanena ca tadvacanā tasya tattrāvasthānam uktaṃ bhavati brīhisanniśṛto

5 devadatto rājāśrayo bhṛtya ity upacārādarśanād indriyānugrahopaghātānuvidhāyitvāt tattrastham iti cen na chāyāpraObhāpratibiṃbādiṣv avṛkṣādistheṣv apy anuvidhānadarśanā candramasaś ca kṣayavṛddhibhyām anuvidhīyaṃte sāgarāḫ na caiṣāṃ tattrāvavasthānam iOti indriyeṇaikaviṣayavṛttitvād vijñānaṃ piṇḍāṃjanadūṣikāpakṣmaśalākādīnāṃ na gṛhṇāti na tv i+ndriyadeśasthatvena pratyāsanna

6 bhāvād ata evaṃ viprakṛṣṭe deśam api rūpaṃ na gṛhṇāti anyathā vā viprakṛṣṭarūpagrahaṇe ko sya nibandhaḥ syād yadi cendriyaOdeśatvād vijñānaṃ cakṣurmmāṃsapiṇḍādi na gṛhṇīyāt* yattra rūpadeśe tan nāvasthitaṃ tasya grahaṇaṃ syāt tasmād dharmataiṣā vijñānānāṃ yad āOśrayātisannikṛṣṭātiviprakṛṣṭayor agrahaṇaṃ asādhāraṇakāra+ṇadeśā eva cittacaittāḫ kāryatvād aṅkurādivad ity anye prati

7 biṃbādibhir anekāṃtaḥ yathā ca kāryam asādhāraṇadeśaṃ tathā tatsaṃtatipatitam api na caivaṃ vijñānam ato na cakṣurādideśaṃ viOjñānam atatsaṃtānatvād iti indriyāśritatve ca vijñānasya sāvayavānekatvaprasaṅgaḥ pūrvvam evoktaḥ aviśiṣṭatvāc cheśendriyaparaOmāṇuvad eko py asya paramāṇur āśrayo na yujyate kim eṣāṃ prāpto viṣaya ityādi kutaḥ pu+nar ayaṃ saṃśayaḥ

8 ubhayathā vyapadeśaḥdarśanāhy evaṃ hy uktaṃ bhagavatā cakṣur hanyate manāpāmanāpaiḥ rūpai+r iti na cāprāptasya ghāto yuOktaḥ punaś cāyaṃ sa divyena cakṣuṣā satvān paśyatīti vistaraḥ ye vā dūre ye vā aṃtike iti na ca prāptaviṣayatve sati dūrāOntikavyasthā saṃbhavati yadi viṣayaprāptir adhikriyate sarvvāṇy eva prāptaviṣayagrāhakāṇy atha nairantaryaprāptis tataś cakṣuḥ

9 śrottramano prāptiviṣayaṃ tathā hi dūrād rūpaṃ paśyatīty anenāprāptaviṣayam iti jñāpayati akṣistham aṃjanaṃ na paśyatīty aOnena prāptaviṣayatvaṃ asya nivarayaty evaṃ cāprāptaviṣayam evety avadhāritaṃ bhavati prāptāprāptaviṣayatve hy ubhayathā grahaṇaṃ O prāptaviṣayatve pi viparyayaḥ syād ye py adhiṣṭhānā nirggatya viṣayaṃ pratiṣṭhata iti prāptaviṣayam icchanti teṣām api

10 yad icchāmāttraṃ dūrāntikayos tulyakālapratipatteḥ na caiṣa gatimatāṃ caiOttrādīnāṃ dharmmo dṛṣṭaḥ taijasatvāc cakṣuṣaḥ pradīpaṃ dūrāntikayoḥ sakṛt prakāśanam aviruddham i+ti

A42a

1 ced didṛkṣubhis tamasy ālokānveṣaṇā taijasatvam asiddhaṃ alpatvāc cakṣuṣi tejaso bāhyaprakāśānveṣaṇaṃ kri[..]ta iti ced aOlpasya bhūyasābhibhavadarśanād upalabdhir eva na syā tasya dārṣṭāntikena sāmyaṃ prāptanairaṃtaryāprakāśanā pradīpo hi prāptā varttisnehāOdīn nirddahann eva prakāśayati na caivaṃ cakṣur aṃjānāṃ atyāsannānāṃ grāhakatve nairantaryeṇa pradīpaḥ

2 kṛtsnaṃ prakāśayati cakṣus tv arvvāg vṛkṣādīn apāsya parvvatādīnāṃ grāhakaṃm ato nedaṃ cakṣuḥ pradīpakalpam iti sphaṭik[. .. .]vahi-toOpalabdhena prāptaviṣayaṃ cakṣuḥ saṃśayadarśanāc ca na hi prā ptau satyāṃ ūrdhvatāvattadviśeṣeṣu sthāṇu puruṣa iti saṃśayo yuktaḥ

prāOptau hi satyām ūrdhvatāvadhāraṇaṃ na viśeṣaṇāṃ iti ko ttra hetuḥ anekayojanasahasraviprakṛṣṭaprāptyasaṃbhavāc ca na hi

3 sakṛd unmīlanād anantara candramasaṃ cakṣuḥ prāpnoti yuktaṃ vaktuṃ tasmād aprāptaviṣayam eva cakṣuḥ dūrāc chabdaṃ śṛṇotīti O śrottrasyāprāptaviṣayatve jñāpakaṃ prāptaviṣayatve hi prāptam eva viṣayaṃ pratipadyeta ghrāṇādivan na viprakṛṣṭaṃ dūrāc chabdaṃ śṛṇotīti O katha gamyate digādibhedena vyavasāyād evaṅ hi vyavasāyo dakṣiṇasyāṃ diśi śabdaḥ uttarasyāṃ āsanne dūra iti prāptāv eta

4 n na yujyate rasādivan nanu ghrāṇasyāpi digādivyavasāyo dṛṣṭaḥ sa tu parispandenānudiśaṃ vyaktataragandhopalabdhād āOnumānikaḥ aparispandasya tu cakṣuḥśrottrābhyām iti nāsti sāmyaṃ dūrāntikayor vyaktāvyaktaśabdagrahaṇāc ca prāptasya grahaṇe ntikavat saOrvvattrāvadhāraṇam eva syā na saṃśayaḥ dūravad vā sarvvattra saṃśaya eva syād viśeṣahetvabhāvāt* sati ca prāptaviṣaya iti vistaraḥ

5 iheti manuṣyeṣu aprāptaviṣayatvena hi yadi cakṣur ghrāṇādibhyo viśiṣyate evaṃ divyasya cakṣuṣaḥ sūkṣmavyavahitavipraOkṛṣṭādi rūpagrāhakasya dhyāyināṃ utpādo na virudhyate prayatnaviśeṣāt phalaviśeṣotpatter evaṃ śrottre pi vācyaṃ prāptaviṣayatve punaOr ddivyādivyayor vviśeṣābhāvāt prayatnavaiyarthyaṃ manoghrāṇādiva divyaṃ cakṣuḥ śrottram iha dhyāyināṃ nopajāyeta kasmān na sarvva

6 m aprāptaṃ paśyati dūraṃ tiraskṛtaṃ ceti na hy anyad atrā-grahaṇakāraṇam asty anyattrāprāpter ggandhādivat sā cāprāptir atiraskṛOtapratyāsanne pi tulyeti na cakṣur aprāptaviṣayaṃ yu+jyate nāttrāprāptir agrahaṇakāraṇam iṣyate grahaṇakāraṇaṃ vāprāptiḥ kin tarhi O śaktivśeṣaḥ anyathā vā sarvvendriyāṇāṃ sa-rvvaviṣayatvaprasaṅgaḥ aprāpta+viṣayakāritrāṇāṃ ca śaktiniyamo dṛṣṭaḥ ayaskā

7 ntavad aprāptam ayaḻ karṣatīti nāyaskānta sarvvam evākraṣṭuṃ samarthaḥ vyavahitaviprakṛṣṭam anabhimukhāvasthitaṃ vā evaṃ cakṣur aprāOptaviṣayatve pi na sarvvam aprāptaṃ paśyatīti anye punaḥ prativibimbam udāharanti na hy aprāpta ādarśe pratibiṃbam utpadyata iti vyavahite viprakṛṣṭe cotpadyate evaṃ vyavahite vipraOkṛṣṭe vā viṣayāc cakṣuṣi viṣayapratibiṃbātmakatvaṃ na vijñānam utpadyata iti prāptiviṣa

8 yatve pi caitat samānam iti na paratvā saṃjalpitavyaṃ + tulyapratyavasthānāt* śalākām aṃjanaṃ vā prāptaṃ na paśyaty anyat paOśyatīti kim attra kāraṇaṃ na hy attra śaktiviśeṣavikalpo yujyate prāpter aviśiṣṭatvān na cendriyavṛttir bbahiradhiṣṭhānā tatpithāne viṣayāgraOhaṇā tasmān na prāptaviṣayaṃ cakṣuḥ yathā vā ghrāṇādīnām iti śaktibhedād ghrāṇādivan na sarvva + aprāptaś cakṣuṣo viṣaya ity a

9 ttra jñāpakaṃ bāhyaprabodhitāḥ sahabhuvo pi gandhādayo gṛhyanta ity anye ādhyātmikā evāhāra āhārakṛtyaṃ kurvvatīti vaOcanān na vāgṛhyamāṇāṣu āhārakṛtyaṃ kuyur iti naitad evaṃ na hy ayaṃ niyamo sti vijñāta evāhāra āhārakṛtyaṃ karotīti prabodhanam api O na ghaṭarūpasyeva pradīpena na ca karppūrādibhir iva gandhayuktigandhānāṃ yujyate | manas tv arūpitvād iti prāptir hi paraspareṇa niranta

10 rotpattiḥ sa ca rūpiṇām eva deśasthatvān manas tv arūpitvād adeśastham ata svaviṣayaṃ prāptum evāśaktaṃ śaktasya hi prāptuṃ prāpya O viṣayaṃ gṛhṇāty aprāpyeti vicāraṃ ārabhyate manas tu prāptam evāśaktam iti na tattra + cakṣurādiṣv iva vicāryate sahabhūsaṃprayuktāOnām agrahaṇād aprāptaviṣayaṃ mana ity anye teṣāṃ tu sahajagaṃdhādyagrahaṇād anekāntaḥ karṇṇāntare pīty apiśabdād dūrād api

11 śabdaśravaṇāc chrottraṃ prāptaprāptaviṣayaṃ manyante śabdas santānuvṛtyā krameṇa śrottram āgataḥ pratīyata iti prāptaviṣaOyam eva śrotram iti kecit tac ca naivaṃ pāṇisaṃśleṣād ghaṇṭāśabdoparamād anaṃtaraṃ śabdāgrahaṇāt tasmin vinaṣṭe yo sāv aṃtarāle vīcīsantāOnayogenābhyeti śabdaḥ tasya grahaṇaṃ kena nivāryate tasmād ghaṃṭādeśastha eva śabdo gṛhyate na vīcīsantānayogena karṇṇaśa

12 ṣkulīvivaraprāpta iti pradīpanirodhe sakṛtprabhānirodhavat kāraṇaśabdanirodhāt kāryaśabdanirodha iti cen nānyavinnāOśe kāryasya śabdasya vināśoktaḥ ādyasya vā kṣaṇikatvam abhyupagantavyaṃ bhinnasantatitvāt pradīpaprakāśayoś cittacetasavan na śabdasya pradīOpena sāmyaṃ tattra pradīpaprakāśayoḥ samānakāraṇaṃniṣpannatvāt tatkāraṇāpāye sakṛduparamo na viruddhyate cittacaittavat* |

13 abhinnasantānas tu śabdas tattra na kāraṇavināśāt kāryavināśo bījavināśeṅkuravināśavadataśca bhinnakāraṇatvātpūrvvaśabdavināśe O py uttaraśabdapravṛttir iti tadgrahaṇaṃ kena nivāryate tasmād āśrayadeśotpannam eva śabdaṃ pratītya śrottravijñānam utpadyate

A42b

1 prāptiparikalpanāyāṃ tu śabde dūrāntikasya vyavasāyo na syāt sparśavat* maśakaprakṣveḍaśabdaś cendriyasamīpe gṛhyate na tu raOsādiva nairantaryeṇety aprāptaviṣayam eva śrottraṃ kiṃ punaḥ kāraṇaṃ tamasi ghaṭādirūpan nopalabhate cakṣūrūpayoḥ sahakārikāraṇaOsyālokasyābhāvād iti dārṣṭāntikāḥ upalabdhivibandhakāraṇāndhakārasadbhāvād ity ācāryasaṃghabhadraḥ kiṃ punar andhakāram upala

2 bdhivibaṃdhaṃ karoty ālokavibandhakaraṇād athālokavibandhanirapekṣaṃ cakṣurādyabhāva+vat kiṃ cātaḥ yady ālokavibandhakaraṇāOḍ evaṃ sati cakṣurvvijñānasya tadbhāve bhāvāt

tadabhāve bhāvāt tatkāraṇatvaṃ rūpādivat kena nivāryate athālokavibandhaṃnirapekṣam evam apy a○ndhakāravyavahitānāṃ pradīparūpādīnāṃ grahaṇaṃ na syāt sarvañ ca kāryaṃ kāraṇavaikalyād eva notpadyate na tu pratibandhakāraṇaṃ

3 sadbhāvād vibandhakāraṇaṃ tu tatkāraṇavirodhād eva vyavasthāpyate na sākṣād iti | yat tatra parapakṣadūṣaṇaṃ svapakṣasthāpanaṃ ○ ca bahūktaṃ tan na vicāritaṃ granthagauravabhayāt tram anyatheti anyathāgrahaṇaṃ prāptaviṣayam evety avadhāraṇaṃ yadi hi prāptāprāptaviṣayam ○ iṣyate evam anyathā tathā ceti brūyād ghrāṇaṃ kathaṃ prāptaviṣayam iti kutaḥ saṃśayaḥ gandhādhārasya puṣpāder vviprakṛṣṭagrahaṇān na

4 tv evaṃ rasasparśayoḥ nirucchvāsasya gandhāgrahaṇād iti socchvāsasya gandhavatpuṣpādyadhivāsitasya vāyor ākṛṣṭasya ghrā○ṇendriyeṇa nirantarotpattau gandhagrahaṇād gandhamahābhūtākarṣaṇād vā ghrāṇendriyeṇa nirantarotpannasya gandhasya grahaṇā nirucchvāsasya ○ cākarṣaṇābhāvān na gandhasyendriyaprāptir astīty agrahaṇā prāptaviṣayatvaṃ niścīyate aprāptaviṣaya tve hi socchvāsanirucchvāsayoḥ

5 ś cakṣuśrottravan na kaścid viśeṣa iti sarvvathā grahaṇaṃ syād ācāryasaṅghabhadras tv āha | avibhāvitārtham etat socchvāsasyāva ga○ndhagrahaṇe katham asya prāptagrahaṇaṃ sidhyate yadā paramāṇavo nānyonyaṃ spṛśanti tasmād indriyasannikṛṣṭotpannaviṣayagrahaṇā○t prāptagrāhakāḥ ghrāṇajihvākāyā iti adhyāropa eṣa lakṣyate na hy attrābhinnadeśatvād viṣayenendriyāṇāṃ prā+ptaviṣa+ya+tva

6 m adhikṛtya nirucchvāsasya gandhāgrahaṇād iti kāraṇam uktaṃ kiṃ tarhi yāttra prāptir yokṣyate tayā prāptaviṣayan trayam uktaṃ* ○ ghrāṇaṃ sātmana sannikṛṣṭotpannaṃ gandhaṃ gṛhnāti na punar

vviprakṛṣṭaṃ cakṣurvvad iti pṛṣṭenāvaśyam etad eva vaktavyaṃ nirucchvāsasya gandhāgraOhaṇād ity abhiniveśamāttram etat* kaiścit padārthāntaraṃ prāptir iṣyate yathā vaiśeṣikair aparair ākāśadhātuvyavadhānāt sannikṛṣṭo

7 tpattir anyair vvā lokadhātunā vyavahitotpattir iti pṛcchati keyaṃ prāptir nāmeti nirantarotpattir ity evaṃ cānyā prāptir nniOrantarotpattivyatiriktā nāstīti jñāpitaṃ bhavati nirantarotpattis tu keṣāṃcid ākāśadhātuvyatiriktarūpāvyava+hitatvād anyeOṣāṃ sarvvānyarūpāvyavahitatvād iti kiṃ punaḥ paramāṇava iti vistaraḥ yady anyonyaṃ spṛśanti sāvayatvaprasaṃgo nirava

8 yavatve vā cittacaittavat saṃsparśābhāvaḥ atha na spṛśanty evam api prāptaviṣayattrayam iti virudhyate na hy aspṛśat prāpnoOti attra ca dravyaparamāṇur abhipreto na saṃghātaparamāṇus tasya sāvayavatvāt* miśrībhaveyur ity abhinnadeśā bhāveyur ity aOrthas tataś ca cayābhāvaprasaṅgaś cayaś ca dṛśyate tasmān na sarvvātmanā spṛśaṃti athaikadeśeneti kenacit spṛśanti kenaci+n na

9 spṛśantīti sāvayavāḥ prasajerann api ca ye te paramāṇupradeśās te yadi parasparaṃ spṛśaṃti teṣāṃ samānadeśaOtvaṃ tataś ca parmāṇvantarasaṃsparśe dravyāṇāṃ miśrībhāvas tadavastha eveti ko ttra pradeśasaṃsparśena viśeṣaḥ kriyate atha na spṛśanti O na te parasparāsaṃsparśāt paramāṇvavayavā yujyaṃte spṛṣṭalakṣaṇād abhighātāc chabdotpattiṃ dṛṣṭvā pṛcchati + kathaṃ tarhītyādi

10 yadi na sarvvātmanā nāpy ekadeśenānyonyaṃ spṛśaṃty abhighātābhāvāt kathaṃ śabdaniṣpattiḥ ata eveti yataḥ paramāOṇavo nyonyaṃ na spṛśanty ata eva śabdaniṣpattiḥ hasto haste bhyāhataḥ sajyeteti vistaraḥ samānadeśaḥ syād ity abhiprāyas tataś ca O

sapratighatvaṃ hīyate tadabhāve pratighābhāva iti kutaḥ śabdotpattiḥ saṃyogakālānupapatteś ca na kāṇādair iva

11 saṃyogo śabdotpattir abhyupagamyate kin tarhi bhūteṣv eva pravacane saṃyogasaṃjñābhighātasaṃjñā vā kiṃcid dhi bhūtacOtuṣkaṃ viśiṣṭabhūtāntaranirantaram utpadyamānaṃm abhighātābhyāṃ labhate yac chabdajanakaṃ bhavati tatsahotpannaḥ śabdo gṛhyata iti kiOm attra na mṛṣyate kathaṃ citaṃ loṣṭeṣṭakādikaṃ tatparamāṇūnāṃ parasparāsaṃśleṣāt sikatāsaṃghātavat pratyāhataṃ na viśī

12 ryate vāyudhātusaṃdhāritatvā nanu vāyudhātu samghatānām api bhāvānāṃ viśleṣahetur dṛṣṭaḥ nāyam ekāṃtaḥ satvaOkarmmā-dhipatyaparigṛhīto hi vāyudhātur eva kaścid vikiraṇāya pravarttate yathā saṃvarttanyāṃ kaścit saṃdhāraṇāya yathā vivarttanyāṃ kaOścit saṃdhāraṇāya yathā vivarttanyām ayaṃ evam anyattrāpi syād iti etad api pūrvveṇa samānaṃ na hy aspṛṣṭād vāyudhātuḥ

13 saṃdhārayituṃ samarthaḥ sparśanābhyupagame vā sa evāpratighatva-sāvayavaOtvadoṣaḥ a[.. .. ..] ca saṃdhārayet tadyathā kāyendriyam aspṛśad eva kāyavijñānam utpādayatīti yadi paramāṇavo nānyonyaṃ spṛOśanti katham idānīṃ nirantaraprāptyeti vistara

A43a

1 na hi parasparāsaṃsparśam antareṇa nirantaratvaṃ yujyate yan madhye nāsti kiṃcid iti ālokādi rūpāntaraṃ api khalv iti api cety arthaḥ ayam adoOṣa iti yo doṣa uktaḥ sarvvātmanā vā spṛśeyur ekadeśena veti kim idānīṃ nirantaraprāptyetyādi yad uktam ayam adoṣa ity apare evaṃ ca kṛtveOti yadi saṃghātāḥ parasparaṃ

2 spṛśanti kin nu spṛṣṭahetukam api parasparataḥ spṛṣṭaṃ hetukaṃ spṛṣṭam utpadyata iti yad anyena spṛśyate aspṛṣṭahetukam iti

aspṛOṣṭaṃ hetur asyeti vigrahaḥ parasparāsaṃsparśād aspṛṣṭaṃ paramāṇavaḥ kāraṇaṃ pratīti yad yasya kāraṇaṃ spṛṣṭam aspṛṣṭaṃ vā tasya tat kāraṇaṃ praOty āha kadācit spṛṣṭahetukam iti vistaraḥ taṃ viśīrṇaṃparamāṇvasthāṃ prāpnoti

3 tadā spṛṣṭahetukam aspṛṣṭaṃ paramāṇavaś cayaṃ gacchanti tadā spṛṣṭam aspṛṣṭahetukaṃ yadā cayavatāṃ cayaḥ saṃghātānāṃ saṃghātas taOdā spṛṣṭahetukaṃ spṛṣṭaṃ vātāyanarajaḥ santāne dvitīyakṣaṇa aspṛṣṭahetukaṃ aspṛṣṭaṃ sa hi parasparāsaṃsparśād aspṛṣṭa ucyate ācāryasaṃghaObhadra āha | sthūlaṃ saṃghātam adhikṛtya sūkṣmo spṛṣṭa ucyite taddhetukaṅ hi sthūlam aspṛṣṭahetukaṃ hi spṛṣṭam ucya+mānaṃ

4 na doṣāya bhavati yadā tu tadrūpapratyayasāmagryāt saṃdhārako vāyudhātur nnirudhyate tadviparītaś cotpadyate tadādṛṣṭaspṛOṣṭam utpadyate sthūlasaṃghātahetukaṃ sūkṣmam ity arthaḥ ata eva vātāyanarajassu sandhārakavāyudhātvanutpattau cayābhāvā sūkṣmatvāc ca O saṅghātānāṃ + taspṛṣṭahetukam aspṛṣṭam ity uktam ato trāyam abhiprāya it+i lakṣyate yad asparśanakāraṇam uktaṃ vaibhāṣikair yadi sa

5 rvvātmanā spṛśeyur mmiśrībhaveyur dravyāṇīti kṣaṇikatve sparśanakālāsaṃbhvāt tad anādṛtya kṣaṇabhaṃgavirodham eva kāraṇaOm āha ¦ uttarakṣaṇā+vasthānaṃ syād iti upapatti+kṣaṇā spṛṣṭikṣaṇa uttaraḥ ātmalābhānantaram anyonyasparśana na cāsty uttarakṣaṇāvasthānam iti O spṛṣṭikāle niruddhatvān na spṛśaṃtīti spṛṣṭir hi samānadeśotpattiḥ athottarakṣa+ṇāvasthānam antareṇāpi bhinnadeśakṣaṇani

6 mittā na virudhyata iti ciṃtyam etat* nirantare tu spṛṣṭasaṃjñeti vaibhāṣikapakṣād attra ko viśeṣaḥ ayam akāśam apy antarāle necchati na kevaOlaṃ rūpam eva bhadantamataṃ ceṣṭavyaṃ na vaibhā-

ṣikamataṃ attraiva kāraṇam āha anyathā hīti bhadantamatād anyathā yadi paO ramāṇvaṃtareṣv ākāśam iṣyate śūnyeṣv antareṣv iti rūpāntarānavaṣṭabdheṣu gatipratighāto hi pratighaḥ sa ca śūnyeṣu para

7 māṇvaṃtareṣu na yujyata iti sapratighatvam eṣāṃ hīyate sthavirasaṅghabhadra āha bhadantamatam eṣṭavyaṃ na dveṣṭavyaṃ kin tarhy anveOṣṭavyaṃ yady eṣāṃ na kiṃcid antaram evaṃ sāvayavāḥ samānadeśā veti pūrvvadoṣānativṛtteḥ kathaṃ bhadantamatam iṣyatāṃ yat tūktaṃ saṃghātāOs sāvayavatvāt spṛśantīty asyottaram āha na ca paramāṇubhyo nya iti vistaraḥ yathā saṃghātā paramāṇava eva rūpyante |

8 na saṃghātā eva saṃghataḥ paramāṇava eva spṛśyante na saṃghātā saṃghātānāṃ paramāṇuvyatirekeṇābhāvād ataś ca miśrīO bhāvasamavāyatvadoṣaḥ paramāṇuṣu tadavastha eveti yad uktam athaikadeśena spṛśeyus sāvayavāḥ prasajyerann ity attrāha yadi ca O paramāṇōr digbhā+gabheśada iti vistaraḥ digbhāgabhedo digbhāgabhedaḥ anya eva pūrvvo nyo evaṃ yāvad anya evordhvo

9 nyo dhara ity evaṃ digbhāgabhedāstitvād aspṛṣṭasyāpi sāvayavatvaprasaṃgonakevalaṃspṛṣṭasyaivanacedigbhāgabhedaḥOparikalpyate spṛṣṭasyāpy aprasaṅgaḥ sāvayavatvasya nanu samānadeśatāyāḥ sāvayavābhidhānasya sya digbhāgabhedaḥ paryāyābhidhānaṃ O niravayavatvābhyupagamenaiva digbhāgabhedo nivārita eveti yadi ca paramāṇo digbhāgabheda ity asyābhidhāne bhiprāyo

10 na vijñāyate na ca pradeśenāsparśe sāvayavatvam uktaṃ kin tarhi samānadeśatvaṃ tat kim idam ucyate spṛṣṭasyāpy aprasaṅga iOty ācāryābhiprāyo na vijñāyate paramāṇoḥ ko paro vayavo yena sāvayavaḥ syān naiva hi sa paramāṇuḥ syād ity ākṣepadaṃ O sau sāvayavo + yo digbhāgabhedaḥ vaktur api caitat pa+ram eva naivāyaṃ paramāṇur iti vipakṣavyavasthāvaśāt tūcyate paramā

11 ṇur iti sannikṛṣṭotpannagandhādigrahaṇād ghrāṇādayaḥ prāptagrahaṇā iṣyante na tu ghrāṇagandhādiparamāṇavo nyonyaṃ ○ spṛśanty aspraṣṭavyatvād āvaraṇapratighātena ca sapratighatvād ity ācāryasaṅghabhadraḥ kiṃ punaḥ sparśaparamāṇavo nyonyaṃ spṛśa○nti na spṛśanti miśrībhāvasāvayavatvadoṣaprasaṃgāt* yadi spraṣṭavyam apy anyonyaṃ na spṛśaty evaṃ tarhy akāraṇam aspraṣṭavyatva

12 m asparśane kiṃ punas teṣāṃ vivaram aspraṣṭavyaṃ rūpam ity eke na kiṃci ity anye na hy upādāyarūpaṃ bhūtanirapekṣam astīti bhū○tair apy anubhavitavyam ato na vaktavyaṃ aspraṣṭavyaṃ rūpam anyathā vā upādāyarūpatvaṃ tasya hīyate vivararūpasya cānyena vivararū○peṇa bhavitavyaṃ tasyāpy anyenety anavasthā tad abhyupagame vā tattra vivarābhāvād vivararūpeṇa tadvyahitayoḥ paramā

13 ○ṇvoḥ saṃsparśaprasaṃgāt samānadeśatvaṃ sāvayavatvaṃ vā paramāṇūnāṃ naiva parihṛtaṃ bhavati yac cāpi rūpaśū○nyam antarālaṃ tattrānyasya paramāṇo gatiprabandho na syāt sapratighatvam eva gatiprabandhā ity ācāryasaṃghabhadraḥ

A43b

1 na hy anyonyadeśānāvṛtiś cāvaraṇapratighātena ca sapratighatvaṃ yujyate svadeśotpattipratibaṃdhād dhi teṣāṃ sapratighatvam i○ṣyate na cāntarālaṃ teṣāṃ svadeśaḥ athāpi syād dharmmataiveyaṃ yat sapratighānāṃ bhinnadeśatvaṃ avaśyaṃ ca paramāṇvaṃtarāle na gacchatāṃ pa○ramāṇūnāṃ tai paramāṇūbhi saṃsparśāt samānadeśatvaṃ bhavati evaṃ tarhi sāvayavāḥ paramāṇavaḥ prāpnuvantīti dvayor niravayavatvā

2 d avaideśyenāvasthānam ity ācāryaśrīlātaḥ ata evāvinirbhāgo py avaideśyena sthābhāvād iti sarvvālpam evaṃ brūvatā paṃcānāṃ ○

paramāṇūnāṃm adeśyam abhyupagataṃ bhavati yadi vāyam asty avakāśaḥ paṃcānām avaiśye ko vibandhaḥ evaṃ ca yāvān eva deśa ekasya paOramāṇo sarvveṣām api tāvān eveti kṛtsna jagad aṇumāttraṃ prasajyate na vā punar avaideśyam ekaparamāṇudeśāt paṃca

3 saṃghātadeśasya pṛthutaratvāt sāvayavatvam asparśanaṃ vābhyupagantavyaṃ tasmāt sarvvasaṃghāteṣu sarvveṣāṃ bhāvād avinirbhāOgitvam eṣāṃ vāvaideśyād iti āśuvṛtyeti ā .. darśa-naśravaṇakārittravṛtyā alātacakkravad iti yathā alāte deśāntareṣv āśuOvṛtyā cakkravaddhīr bhavati yāvaṃto hīndriyaparamāṇava iti vistaraḥ na hīndriyaparamāṇubhyo bhyadhikatarān viṣayaparamā

4 ṇūn ghrāṇādayaḥ pratipadyante alpatare pi hi viṣaye tāvanta evendriyaparamāṇavo vyāpriyante nālpīyāṃso na bhūyāṃOsaḥ evaṃ prāptaviṣayatvam eṣāṃ sidhyati nānyathā [..]kṣuḥśrottrābhyām aniyamavacanāt pūrvveṣu niyama ukto bhavati tulyasyaiva grahaṇaOm iti kadācid alpīyāṃsa iti vistaraḥ etad uktaṃ bhavati aniyataviṣayatvād adhikagrahaṇaṃ na tv āśuvṛttitvād alātacakrava

5 d iti aprāptyaviśeṣe hi viśeṣahetvābhāvāt krameṇa grahaṇam ayu+ktaṃ tasmāt sarvvān eva tān paramāṇūn* sakṛd gṛhṇātīOti unmiṣitamāttreṇeti māttragrahaṇam āśusaṃcārakalpanānivṛtyarthaṃ parimāṇasya mūrttimadravyāśṛtatvān na manasi parimāṇam asty aOmūrttatvād* nāttra parimāṇaparicchedaḥ saṃpradhāryate avikale pi hi mṛtānām upahatendriyāṇāṃ cādhiṣṭhāne na rūpādidarśa

6 nam astīty ato nya evādhiṣṭhānāc cakṣurādaya iti viniścīyate te tu na jñāyante kva kathaṃ vā sanniviṣṭā ity ataḥ pṛcchati kathaṃ puOnar eṣām iti vistaraḥ kāmam acākṣuṣatvāt* durvyavasthāya eṣāṃ sanniveśaḥ sapratighātānān tu deśabhedenāvasthānāt saṃghātānāṃ

O cotpādād avaśyam etad vaktavyaṃ keṣāṃ katham avasthānam iti cakṣurindriyaparamāṇava iti vistaraḥ akṣitārakāt* dṛṣṭamaṇḍalaṃ

7 viṣayābhimukhāḥ ajājīpuṣpavad avasthitā ajājīpuṣpagrahaṇaṃ paraspareṇāsaṃbandhakhyāpanārthaṃ paraspareṇa saOmbandhatvād viśaraṇaprasaṃgāśaṃkāvyāvarttanārtham āha acchacarṇṇāvacchāditā ityādi acchacarṇṇagrahaṇaṃ sphaṭikavad ālocanavibandhaniOrāsārthaṃ adharottaryeṇa vyavasthāna ābhyaṃtarāṇāṃ āvaraṇaprasaṅga ity ata āha | na cānyonyam āvṛṇaṃtītyadi sphaṭikāva

8 yavā hi nānyonyam āvṛṇaṃti anyonyāvaraṇe hi sphaṭikāvṛtasya rūpasya grahaṇaṃ na syād bhūjāṃtarāvasthitā iti bhūrjja kaOrṇṇaśaṣkulyaś chidraparyantaghaṭābhyaṃtara iti nāsikābhyantare adhigrāmavad adhomukhāḥ vālāgramāttraṃ kileti kilaśabdo saṃbhāvaO nārthaḥ asphuṭam avyāptaṃ sarvvaiḥ kila vijñānotpattāv iti karmmasaṃdhāraṇā tattrāśrayasyāviśaraṇaṃ na tusarvvair vvijñānānutpatter i

9 ti kilaśabdaḥ ata eveti yasmān naika indriyaparamāṇur vvā vijñānaṃ jānayatīti manas tv ekam eva manovijñānasyāśrayībhaOvati dharmmas tv eko nekaś ceti viśeṣaṇaṃ paṃcānām iti saṃcitāśrayālaṃbanatvād iti saṃcitāśrayatvāt* saṃcitālaṃbanatvāc ca anidarśanaOḥ punaḥ kenārthenety ata āha | adṛśyatvād iti ya ime ṣaḍ vijñānadhātava ukta iti āśrayaniyamapratipādanārtham ayam āraṃbho

10 nāśrayapratipādanārthaṃ caramasyāśrayo tīta iti pūrvvam eva pratipāditaṃ ṣaṇṇām anaṃtarātītam ity asmin sūttre tathā cakṣuḥ O paśyati rūpāṇi sabhāgaṃ na tadāśritaṃ vijñānam ity attraiva paṃcānāṃ varttamānāśrayabhāvasya gatārthatvāt* caramasyāśrayo tīta iti caramaṃ pāOṭhakrameṇa manovijñānaṃ tasyāśraya atīta eva na varttamāno na nāgataḥ atītaś ceti caśabda iti paṃcānāṃ sahaja ity u+kte

11 atīto gamyate iṣyate cātīta ity ataś caśabda tatsaṃgrahārtha iti darśayati evaṃ ca paṃcānām atīto varttamānaś ca nānāOgata iti na viṣayavad āśrayavyavastheti jñāpitaṃ bhavati ata evocyata iti yasmāt paṃca vijñānakāyāḥ indriyadvayāśrayāḥ maOnovijñānaṃ ca manaḥindriyāśrayam eva prathamā koṭiś cakṣur iti āśrayabhāvena samanaṃtarapratyayabhāvena

12 cakṣurvvijñānena sahajatvā cittacaittānām eva samanantara-pratyayabhāvaniyamā na cakṣurvvijñānasya caOkṣuḥ samanantara-pratyayabhāvena dvitīyā samanantarātītaś caitasiko dharmmadhātur iti caitasikānāṃ vijñānānām anāśrayatvāt* O samanantarapratyaya-bhāvenaiva nāśrayabhāvena caitasi caitasikagrahaṇaṃ viprayuktaka

A44a

1 pratiṣedhārthaṃ samanaṃtarātīta iti atītagrahaṇam anāgataprati-ṣedhārthaṃ samanantaragrahanaṃ sāntarapra+++tiṣedhārthaṃ tṛtīyā saOmanaṃtarātītaṃ mana iti āśrayabhāvena caturthī koṭir uktavinirmuktā dharmmā iti nāśrayabhāvena samanaṃtarasamantar apratyayabhāvena te punaḥ rūpādayo O viṣayāḥ

2 śrottrādayaḥ anutpattidharmmakāś ca caittāḥ asaṃskṛtaṃ evaṃ yāvat kāyavijñānasya svam indriyaṃ vaktavyam iti śrottravijñānasya śrottraṃ ghrāṇaOvijñānasya ghrāṇaṃ rasanavijñānasya rasanaṃ kāyavijñānasya kāyendriyaṃ prathamā koṭir evaṃ śeṣāḥ pūrvvavan manovijñānasya pūrvvapādaka iti O yattra pūrvvapṛṣṭena padenārthaḥ padyate sa pūrvvapādakaḥ

3 yattra paścāt paripṛṣṭena sa paścātpādaka yas tāvad āśrayabhāvena samanantarapratyayabhāvenāpi sa iti samanantarātītaṃ manaḥ O tad dhi tasyāśrayaḥ samanantaraś ca samanantarābhyatītaś caitasiko

dharmmadhātur iti sa hi tasya samanantarapratyaya eva nāśrayaḫ kimarthaṃ punaḥ ○ paṃcānāṃ vijñānakāyānāṃ varttamānā eva viṣayo na punar atīto varttamānaś cāśrayavaśena viṣayavyavasthā anyathā hi manovi

4 jñānasyāt īta eva viṣayaḥ syān na ttraiyadhvikaḥ api ca āśrayeṇa sahaikaviṣayapravṛttatvād āśrayāṇāṃ ca paro kṣe rthe ○ vṛtyabhāvāt* varttamānarūpo hi viṣayā eva nātīttānāgataviṣayā keci tv atītaviṣayāny eva cakṣurādivijñānānā manyante pū○rvvotpannā eva hi pratyayāḫ kāryasya janakā yujyaṃte na sahotpannāḫ evaṃ cāśrayo py eṣām atīta eva yujyate na sahotpa

5 nna iti svahetugrāhakatvāc ca na sarvvātītaviṣayatvaprasaṅgaḫ asato hetutvam ayuktam iti cen naiva tad atītaṃ varttamāna○+++sya +++++ he+++tur iṣyate cin tarhi varttamānam anāgasya yadā tu vijñānaṃ varttamānaṃ tadā tad atītam ity ucya○te evaṃ tarhy anāgataṃ varttamānaviṣayam iti vaktavyaṃ nātītaviṣayam iti na hy anyadāpratyayo nyadāviṣaya i+ti yuktam abhi

6 dhāttuṃ yo hi pratyayaḫ svātmanirbbhāsavijñānajānakaḫ sa ālambanāpratyaya ucyate anyathā vā śeṣebhyaḫ pratyayebhya ā○laṃbanapratyasya ko viśeṣaḫ na ca tadākārotpattim antareṇa vijñānasyāntadālaṃbanagrahaṇam asti yad varttamāne viṣaye vartta○mānasya vijñānasya parikalpyate na ca varttamānaviṣayanimittā varttamānasya vijñānasya tadākārotpattir iti yuktam abhidhātuṃ |

7 na cātadākārasya vijñānasya viṣayaniyamo yuktaḫ tasmād varttamāna eva viṣaya utpitso vijñānasyālaṃbanapratyayabhā○vena vyavatiṣṭhate yadā tu tadvijñānam utpannaṃ bhavati tadā sa viṣayo niruddha ity atītaviṣayam ucyate na tv atītaṃ viṣayaṃ cakṣurādivijñā○nam

ālaṃbata ity atītaviṣayam ucyata ity alaṃ prasaṅgena prastutam evārabhyate kiṃ + punaḻ kāraṇam ubhayādhīnāyām utpattāv iti

8 kathaṃ punar vvijñāyate ubhayādhīnā cakṣurādivijñānānām utpattir ity āgamād anubhavāc ca āgamas tāva cakṣu pratītya rūpāṇi cotpadyante cakṣurvvijñānaṃ evaṃ yāvan manaḥ pratītya dharmmāṃś cotpadyate manoviṣayavijñānam iti anubhavo pi vidyamāneṣv api ○ cakṣurādiṣu rūpādyabhāvā notpadyate cakṣurādivijñāna evaṃ rūpādisānnidhye pi cakṣurādyabhāvād andhādīnāṃ notpadyate nanu ca manaskā

9 rāyattāṣetpattir uktā cakṣuraparibhinnaṃ bhavati rūpāṇyābhāsagatāni tajjaś ca manaskāraḥ pratyupasthito bhavati evaṃ tajjasya cakṣu-rvvi○jñānasya prādurbbhāvo bhava+tīti tad kimarthaṃ dvayam evopanyastaṃ manaskāro hi caitasikatvā cittāśrata iti na cittāśrayo bhavatīti nopa○nyastaḥ tadvikāravikāritvād ityādi teṣāṃ vikāras tadvikāra tadvikāreṇa vikāra eṣāṃ iti vigrahaḥ anugrahopaghātapaṭu

10 mandatānuvidhānād iti pratyayāpekṣāv anugrahopaghātau cakṣuṣaḥ svāvibhāvyau paṭumandate anuvidhānaśabdaḥ pratye○kam abhisaṃbadhyate anugrahānuvidhānād yāvan mandatānuvidhānād iti aṃjanareṇvādibhir anugrahopaghātaṃ cakṣurādivijñānāni ○ cakṣurā-dīnām anuvidhīyaṃte sasukhotpatyā saduḻkhotpatyā vā yathākramaṃ tathā svābhāvikīṃ paṭumandatāṃ mandatotpādād ato jñā

11 yate cakṣurādīnāṃ vikāreṇa vijñānānāṃ vikāro bhavatīti na tu rūpādīnāṃ vikāreṇa tadvikāraḥ rūpādīnām anugrahopaghā-ta○paṭumandatānanuvidhānāt tathā hy abhivyakte pi rūpe kāmalopahatacakṣuṣāṃ pītākāradarśanaṃ timirādyupahate ca vikṛtarū+pada○rśanaṃ tathā mande cakṣuṣi svalakṣaṇataḥ same pi rūpe + mandam eva cakṣurvvijñānaṃ bhavati evaṃ paṭu cakṣuṣi mande pi rūpe tadvijñānaṃ pa

12 ṭūtpadyate anuvidhānārtho hy attrāśrayārtha iti tasmāt sādhayīta iti sādhutara ity arthaḥ vātādidūṣite viśuddhe ca śarīre maOnovijñānam ākulam anākulaṃ cotpadyate na ca tat tasyāśrayaḥ saty apy anuvidhāna iti vaktavyam etat* tadāpi svāśrayānuvidhāyy esyoOva yasya hi kāyikaṃ duḫkham utpadya[..] tasya taduḫkhaṃvedanāsabhāgataṃ sarvvam ākulaṃ kāyavijñānaṃ nirudhyate tata eva santānā

13 d ākulaṃ manovijñānam utpadyate tadviparyayeṇānākulaṃ tasmāt tu tad api mana evānuvidhatte yadi svāśrayaOm anuvi+dhīyate katham anāsravaṃ vijñānaṃ sāsravād bhavati na sarvve āśrayadharmmā āśrite bhavanti āśrayābhāvaprasaṃgād anyathā vā O nāvyākṛtā cakṣuṣaḥ kuśalākuśalaṃ cakṣurvvijñānam ucyate yattra vijñānasya vyāpāras tenaivāsya vyapadeśo nyāyya iti

A44b

1 matvā pṛcchati kiṃ punaḫ kāraṇam iti vistaraḥ āśrayārthasya vyākhyātatvād asādhāraṇatvam eva pṛcchati katham asādhāraṇatvam iti na hi cakṣuOr anyasyeti anyatvaṃ svasaṃtatipatitasyāpi jātibhedān manovijñānasya cakṣurvvijñānasya tu tulyajātīyatve pi satvāśrayabhedādevaṃyāvatkāOyaitigandhādiṣvanuprāptaviṣayatvāt saṃbhavam adhikṛtyo{kta}cyate nyaghrāṇādivijñānānām apy ālaṃbanībhavaṃtīti bherīśabdo

2 yavāṅkura iti anekakāraṇādhīnāyāṃ api śabdāṅkurotpattau bherīyavayor asādhāraṇakaraṇatvād āśrayanatvā tābhyāṃ nirdaśyaOte bherīśabdo yavāṅkura iti daṇḍādayo pādayaś ca paṭahādiśabdeṣu śālyaṃkurādiṣu [.. .. ..]nā iti na tair vyapadiṣyate na hi tair nnirdeśe bhīOrīśabdo yavāṅkuro vā śakyate pratipādituṃ evam attrāpi viṣayai nirddeśe na cakṣurādivijñānānāṃ manovijñānasya ca bhedaḥ śakyate

3 pratipattuṃ yady evam anyacakṣurvvijñānopanyāsaḥ kimarthaṃ asādhāraṇatvajñāpanārthaṃ samānajātīyasyāpy anyavijñānasya nāśrayīObhavati prāg eva bhinnājatīyasyeti nanu cāsādhāraṇatvād eva rūpādipratiṣedhe prasiddhe āśrayabhāvopādānam anarthakaṃ nānarthakaṃ manoOvijñānaviṣayasya tadanyavijñānāsādhāraṇatvān na tu te manovijñānasyāśrayabhāvād asādhāraṇatvā cocyate asādhāraṇa

4 tvād ity anye nyam artham varṇṇayanti ekayonisthe hi rūpe caturyonistham api cakṣurvvijñānam utpadyate na punar ekayonisthena + cakṣuṣā dviOyo[..]nistham api ca+++++kṣurvvijñānam utpadyate prāg eva caturyonistham evaṃ dhātugatinikāyaniyamato py asādhāraṇaṃ cakṣur evam aOnyattrāpi vācyaṃ yady apy anyayonisthena manasānyayonisthaṃ mano+vijñānam utpadyate na tv ekenānekayonisthaṃ yugapad utpadyate |

5 yathā rūpādiṣu tasmād āśrayānuvidhānād yonyādiniyamāc cāśrayair eva vijñānānāṃ nirddeśo na viṣayair iti || ubhayor aOdhyātmikatvād ity apare ¦ ubhayoḥ satvākhyatvād rūpādīnāṃ tu bheda ity anye anekapratyayaniṣpannatve pi cakṣurvvijñānasya kima+rthaṃ dvayoOr eva grahaṇaṃ āśrayālaṃbanatvenāsannatarapratyayabhāvād antareṇāpi + tv ālokaṃ naktaṃcarāṇāṃ ākāśaṃ cāntareṇa jalacarāṇāṃ

6 kācābhrapaṭalasphaṭikāntarite ca manuṣyāṇāṃ ubhayaṃ cāṃtareṇa divyacakṣuṣām u+tpadyate + cakṣurvvijñānaṃ na tv evam antareṇa O cakṣūrūpe iti manaskāro pi ṣaḍvijñānakāyotpattau sādhāraṇaḥ pratyayo na tv evaṃ rūpacakṣuṣī tasmād anayor eva grahaṇaṃ [..]ḥ vineOyavaśād vā ttathā hi kṛtaṃ manaskārādigrahaṇam api hastipopamādiṣv iti attra yattra kāye sthita iti kāmāpte prathame dvi

7 tīyatṛtīyacaturthadhyānabhūmike vā kiṃ tānītyādi kimāpte kāye cakṣūrūpavijñānāny api kāmāptāny eva evaṃ yāvac

caturthaOdhyānabhūmike kāye cakṣurūpavijñānāny api caturthadhyānabhūmikāny eva ahosvit kāmāpte kāye anyabhūmikāny api cakṣūrūpavijñānāni bhaOvanti evaṃ yāvac caturthadhyānabhūmike kāye anyabhūmikāny api cakṣurūpavijñānānīti caturṇṇām api parasspareṇāniyamaprada

8 rśanārtham āha sarvveṣāṃ bheda iti na hi kāmadhātuprathamadhyānopapa+nnaṃ hitvā anyattropapannānāṃ sarvvam etac catuṣṭayaṃ svaObhūmikaṃ saṃbhavati kāmaprathamadhyā+nopapannayos tu svena cakṣuṣā svāni rūpāṇi paśyataḥ sarvvasya svabhūmikasyā+sti saṃbhavaḥ etaOd eva pradarśayan āha kāmadhātūpapannasya svena cakṣuṣeti + vistaraḥ evaṃ tṛtīyacaturthadhy ānabhūmikenetyādi ya

9 thā prathamadvitīyadhyānacakṣuṣā tadbhūmikādharabhūmikāni rūpāṇi paśyataḥ kāmadhātūpapannasya rūpāṇi paśyataḥ kāmadhātūO papannasya yadbhūmikaṃ yat tad vistareṇoktaṃ evaṃ tṛtīyacaturthadhyānacakṣuṣā paśyato yojayitavyaṃ tattra tṛtīyadhyānacakṣuṣā kāmāptāOni rūpāṇi paśyataḥ rūpāṇi kāyaś ca kāmāptaḥ cakṣurvvijñānaṃ pra thamadhyānabhūmikaṃ cakṣus tṛtīyā prathamadhyānarūpāṇi paśyataḥ

10 kāya kāmāvacaraḥ rūpāṇi cakṣu+rvvijñānam ca prathamā cakṣus tṛtīyadhyānabhūmikaṃ prathamadhyānabhūmikāni paśyataḥ kāyaḥ pūrvvaOvad rūpāṇi vijñānaṃ ca prathamā ++++++++++++ś cakṣu caturthā dvitīyadhyānabhūmikāni paśyataḥ kāyaḥ pūrvvavac cakṣurvvijñāOnaṃ prathamā dvitīyād rūpāṇi caturthāc cakṣuḥ tṛtīyadhyānabhūmikāni paśyataḥ kāyaḥ pūrvvavat prathamād dhyānāt* rvvijñānaṃ rūpaṃ tṛtī

11 yāc caturthāc cakṣuḥ svāni paśyataḥ kāyavijñāne pūrvvavad rūpacakṣuṣī caturthād evaṃ tṛtīyādidhyānacakṣuṣā yojyam iti O pratha-

madhyānopapannasya tṛtīyadhyānacakṣūṣā kāmarūpāṇi paśyataḥ rūpāṇi kāmāvacarāṇi kāyavijñāne prathamāc cakṣus tṛOtīyā prathamadhyānarūpāṇi paśyataḥ kāyavijñānarūpāṇi prathamāc cakṣu+s tṛtīyā dvitīyadhyānarūpāṇi paśyataḥ

12 kāyavijñāne prathamād rūpāṇi dvitīyā cakṣus tṛtīyāt* svāni paśyataḥ kāyavijñāne prathamā cakṣūrūpe tṛtīyāt* evaṃ caOkṣūrūpe tṛtīyāt* evaṃ caturthadhyānacakṣuṣā yojayitavyaṃ dvitīyādidhyānopapannasyeti tattra dvitīyādidhyānopapannasyeOti tattra dvitīyadhyānopapannasya dvitīyadhyānabhūmikam*

13 svacakṣus tṛ+tīyācaturthadhyānabhūmikaṃ paracakṣuḥ evaṃ tṛtīyadhyānopaOpannasya tṛtīyadhyānabhūmikaṃ svacakṣuḥ caturthadhyānabhūmikaṃ paracakṣuḥ caturthadhyānopapannasya tu svabhūmikam eva cakṣuḥ na O parabhūmikam*

A45a

1 svaparabhūmikāni rūpāṇi paśyata iti dvitīyadhyānopapannasya dvitīyadhyānarūpāṇi svabhūmikāni śeṣāṇi tu ūrdhvāny adhārāṇi ca paraObhūmikāni evaṃ tṛtīyacaturthopapannayor api vācyaṃ caturthopapannasya tu adharāṇy eva pararūpāṇi nordhvāni vidyante yathāyogaṃ yojayiOtavyam iti tattrāyaṃ yogaḥ dvitīyadhyānopapannasya kāmāptaṃ prathamandhyānabhūmikā ca cakṣur nna [.. ..]te svabhūmikena ca [.. .. .. ..]

2 ṇi ca rūpāṇi paśyati nordhvāni tṛtīyadhyānabhūmikena caturthadhyānarūpāṇi muktvānyāni sarvvāṇi paśyati caturthadhyānacakṣuṣā tu sarvvāṇy eOva paśyati evaṃ tṛtīyacaturthadhyānopapannānāṃ adhobhūmikaṃ cakṣur nna vidyate svabhūmikena tu cakṣuṣā svabhūmikaṃ adhobhūmikaṃ ca ca rūpaṃ paśyati nordhvaObhūmikam iti na kāya-

syādharaṃ cakṣur iti adharapratiṣedhāt svabhūmikam ūrdhvabhūmikaṃ cābhyanujñātaṃ bhavati na hy ordhvabhūmike kāye adhobhūmi

3 kaṃ vipākajaṃ cakṣur yujyate na hy adharabhūmiko vipākahetur ūrdhvaṃ phalaṃ dadāti aupacayikam api na yujyate adhobhūmikopacayahetusaṃObhavāt* rūpasvabhāvatvāt kāyacakṣurūpāṇāṃ caturthāc ca dhyānād ūrdhvaṃ rūpābhāvāt paṃcabhūmikāny eva nordhvabhūmikāni santi dvibhūmikaṃ cakṣurvvijñānaOm iti kāmadhātau prathame ca ddhyāne nordhvam asti savitarkkavicāratvāt* dvitīyādiṣu ca dhyāneṣu vitarkkavicārābhāvād ūrdhvaṃ rūpaṃ na cakṣu

4 ṣaiti ūrdhvapratiṣedhāt svabhūmikam adhobhūmikaṃ cābhyanujñātaṃ bhavati kiṃ punaḥ kāraṇam ūrdhvarūpaviṣayaṃ cakṣur neṣyate audārikaviṣaOyocitatvāt* adhobhūmikasya cakṣuṣaḥ sūkṣmam ūrdhvabhūmikaṃ rūpam īkṣituṃ nāsti sāmarthyaṃ vijñānaṃ cordhvaṃ na cakṣuṣa ity attrāpi svabhūmikam adhobhūmiOkaṃ cābhyanujñātaṃ bhavati yathāpy ādhārabhūmikasya cakṣuṣo nordhvabhūmikaṃ rūpaṃ viṣayaḥ evan nādharabhūmikasya cakṣuṣaḥ ūrdhvabhūmikaṃ vijñā

5 nam āśrayi bhavati svāśrayeṇaikaviṣayavṛttitvād ihatyena brahmādidarśanāt tadvaśāc ca vijñānotpatteḥ saṃpradhāryam evad ity ākṣepaOpadaṃ nirmmitarūpadarśanā sampradhāritam e+vaitad asya rūpan tu kāyasyobhe ca sarvvataḥ asyety anantaroktasya cakṣurvvijñānasya sarvvataḥ svādhordhvaObhūmibhyo rūpaṃ viṣayaḥ kāyasya cobhe rūpavijñāne sarvvataḥ svādhordhvabhūmibhyo bhavataḥ tatra vijñānasya svabhūmikaṃ rūpaṃ kāmaprathama

6 dhyānarūpaṃ svavijñānena vijñānataḥ ūrdhvabhūmikaṃ dvitīyādidhyānarūpam adhobhūmikaṃ kāmarūpaṃ prathamadhyānavijñānasya vijñānaṃ kāyasya O svabhūmikaṃ kāmadhātuprathamadhyānopapan

nasya adhobhūmikaṃ dvitīyādidhyānopapannasya ūrdhvabhūmikaṃ kāmadhātūpapannasyaiva rūpam api kāyaOsya svādhobhūmikaṃ svacakṣuṣo viṣayaḥ ūrdhvacakṣurvviṣayas ūrdhvasvādhobhūmikam iti trayāṇāṃ tv iti vistaraḥ prāptaviṣayatvāt kāye

7 ndriyaviṣayātmakaṃ trayam avaśyaṃ svabhūmikaṃ bhavati vijñāne tu bhedaḥ gandharasau kāmadhātāv eveti kāyādivad vijñānam api + taOdbhūmikam eva sparśas tu kāyasparśanendriyavat paṃcabhūmikaḥ sparśanavijñānaṃ tu dvibhūmikam ato ttra bheda iti aniyataṃ mana iti samānaObhūmikaṃ tāvat* yasya paṃcasv api bhūmiṣūpapannasya svabhūmikam eva catuṣkaṃ bhavati samāpatyupapattikāla iti tattra samāpatti

8 kāle ūrdhvabhūmikaṃ mano bhavati yadā kāmadhātūpapannaḥ prathamadhyānād anantaraṃ kāmāvacareṇa manovijñānena kāmāvacarān dhaOrmmān vijānāti tadāsyordhvabhūmikaṃ mano bhavaty adhobhūmikāḥ kāyamanovijñānadharmmāḥ dvitīyatṛtīyaca turthadhyānāntaraṃ vā prathamadvitīOyatṛtīyasya dhyānabhūmena manovijñānena prathamadvitīyatṛtīyadhyānabhū+mikān eva dharmmān vijānāti tasyordhvabhūmikaṃ mano

9 bhavaty adhobhūmikaṃ ttrayam evaṃ prathamaddhyānopapannasya dvitīyadhyānānantaraṃ prathamadhyānabhūmikena manovijñānena prathamadhyānabhūOmikān dharmmān vijānataḥ ūrdhvabhūmikaṃ mano bhavaty adhobhūmikaṃ ttrayam evaṃ tṛtīyacaturthadhyānānantaraṃ dvitīyatṛtīyadhyānabhūmikena manoviOjñānena dvitīyatṛtīyadhyānabhūmikān dharmmān vijānataḥ ūrdhvabhūmikaṃ manaḥ adhobhūmikaṃ tṛtīyam evaṃ dhyānopapannasya yathāyo

10 gaṃ vaktavyaṃ kāmādhātūpapannasya kāmāptaṃ nirmmitaṃ nirmmiṇvataḥ manaś caturthadhyānabhūmikaṃ yathāyogaṃ tṛtīyaṃ kāmāptaṃ adhobhū○miko manaḥ kāyaś ca kāmadhātūpapannasya anupūrvveṇa vyutkrameṇa dhyānāni samāpadyamānasyordhvabhūmikaṃ mano vijñānaṃ dharmmāḥ ○ yathāsaṃbhavaṃ kāmāpte nirmmāṇotsarggakāle py adhobhūmikaṃ manaḥ kāyaḥ svabhūmikaḥ ūrdhvabhūmikaś ca manovijñānam ūrdhvabhūmikam e

11 va dharmmāḥ yathāsaṃbhavaṃ utpattikāle ūrdhvabhūmikaṃ mano dharabhūmikaḥ kāyo na yujyate na hi kaścid aniruddhe vordhvabhūmike kā○yendriya ūrdhvam upapanno bhavati nāpi kaścid visabhāge citte sthitaḫ kālaṃ karoty evaṃ nordhvabhūmikaṃ kāye dharabhūmikaṃ mano nāstīty avagaṃ○tavyaṃ ūrdhvabhūmike tu manasy adharabhūmiaḫ kāyo yujyate yasyordhvabhūmikasya vijñānasyānantaraṃ kāyadhātoḥ pratisandhiṃ badhnā

12 ti tasyordhvabhūmikaṃ mano dharabhūmikaḥ kāyo manovijñānaṃ ca dharmmās tadbhūmikordhvabhūmikā○pratisaṃyuktāḥ evam adhobhūmiko manasi ūrdhvabhūmikoḫ kāyo vaktavyaḥ samāpattikāle kāya ūrdhvabhūmike mano dharabhūmikaṃ ○ yujyate vijñānakāyanirmmāṇacittasammukhīkaraṇāt evaṃ manovijñāna dharmmāś ca vaktavyā iti vistareṇa samāpattinirdde+śa

13 ityādi tṛtīyād yāvad ūrdhvādho nāsravānantaraṃ śubhaṃ vyutkrāntakasamāpattir vvisabhāgatṛtīyagāt* kliṣṭāt svaṃ śuddhaka kliṣṭam evaṃ ○ cādharaśuddhakaṃ cyutau tu śuddhakāt kliṣṭa sarvva kliṣṭā tu nottaram ity evamādi ānuṣaṅgikaprasaṅga iti

A45b

1 anuṣaṅgād āgataḥ ānuṣaṅgikaḥ cakṣuḥ paśyati rūpāṇīty asmād idam āyātaṃ atha yattra kāye sthita ityādi paṃca bāhyā dvivijñeyā i○ti pañceti dharmmadhātunirāsārthaṃ bāhya iti cakṣurādivyudāsārthaṃ bāhyā eva pañca dvivijñeyā ity avadhāraṇāc cheṣās trayodaśa te ekavijñānavijñe○yā iti siddhaṃ bhavati paṃcānām aviṣayatvāt* asaṃskṛtā eva nityā ity avadhāraṇā dharmmadhātvekadeśo nityaḥ śeṣāḥ dharmmadhātvekadeśa

2 ś cānityā ity arthaḥ vijñāpitam bhavati || anāvṛtyāvṛtyoḥ parasparavirodhe saty ākāśasya saṃyogotpādanirodhe ca sati pratisaṃ○khyāpra+tisaṃkhyānirodhayoḥ nityatvaṃ vicāraṇīyam ity ākṣepapadaṃ na hy āvṛtyabhāva + ākāśaṃ kin tarhi yad āvṛtir vviparītaṃ dharmmāntaraṃ yattrā○sāv āvṛtiḥ kṛtāvakāśā tad ākāśaṃ yattra rūpasya ṃ gatir ity etena vedanādibhyo viśeṣa uktaḥ athāpi syāt kuḍyādāv aṃgulyādirūpā

3 gater nnākāśaṃ tattrāstīti naitad evaṃ kuḍyādipratighātā tattrāṅgulyādirūpasyāgatiḥ yadi ca tattrākāśaṃ na syāt tad eva tāvat ku○ḍyādirūpaṃ kva sthitaṃ syād etena yad ghanaṃ tat chidram iti ghane tadabhāvakalpanāpi pratiṣiddhā na ca saṃyogavināśo na saṃyogānutpādamā○ttraṃ visaṃyogaḥ yenābhūtvā bhāvād bhūtvā cābhāvād anityaḥ syāt* kin tarhi saṃyogaviparīto dharmmaḥ kaḥ punaḥ saṃyogo yo bandhaḥ saṃyo

4 janānuśayanam atas tadaprāptilakṣaṇayā visaṃyuktyā yasya + prāptir la+++bhyate saṃyogā visaṃyujyate smād iti kṛtvā ○ apratisaṃkhyānirodho pi nānutpādamāttram anāgatānāṃ dharmmāṇām utpādātyantavighnabhūto yo dharmmaḥ yaṃ prāpyaiṣāṃ kadācin notpādo ○ bhavatīti saṃskṛtasyāpi nityaṃ svalakṣaṇe vyavasthitatvāt katham asaṃskṛtā eva nityāḥ adhvasaṃcārābhāvāt tadabhāvo jātyādisaṃskṛtala

5 kṣaṇaviyuktatvāt* sūttre hi ṣaḍāyatanavyavasthānāt kāyendriyānantaraṃ mana-indriyam uktaṃ dharmmikaiḥ punar ālaṃbanānām ekakraOmaḥ pāṭhāt kṛtaḥ tasmāt sālaṃbanādau mana-indriyaṃ paṭhitaṃ prakāranirddeśe pramukhataḥ pradarśanārthaṃ tattrety arthopakṣepavacanaṃ yānī+ndri+yāOṇy uktāni tattra dharmmadhātupradeśatvā dharmmārdham ity ucyate | jīvitendriyādīny ekādaśeti jīvitendriyaṃ vedanendriyāṇi paṃca śraddhā

6 dīni ca paṃca ttrayāṇāṃ ca bhāga ity ājñāsyāmīndriyādīni gṛhyante bhāgaḥ śraddhādayaḥ paṃca sukhasaumanasyaupekṣendriyāṇi O dharmmadhātusaṃgṛhītāni ttrayāṇāṃ bhāgaḥ paścād vakṣyatīti kāyā strīpuruṣendriya ity attra śeṣāḥ paṃca dhātavo rūpādayaḥ dharmmadhātupradeśaś ca O nendriyam iti ekādaśendriyavyatirikta iti ‖ O ācāryabhadantasthiramatyuparacitāyāṃ prathamaṃ

7 kośasthānaṃ samāptam* ‖

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